

THE CONGO MISSIONARY MESSENGER

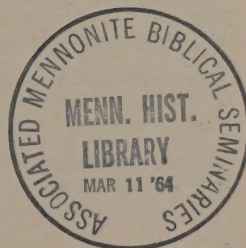
Frank Enns says



Frank and Agnes Enns, veteran missionaries with 34 years of service.

*“Considering
the
possibilities
.... let us
make
the
necessary
effort”*

JANUARY -- MARCH 1964



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Published quarterly at North Newton, Kansas, by the Congo Inland Mission Board, 251 W. Hively, Elkhart, Indiana.

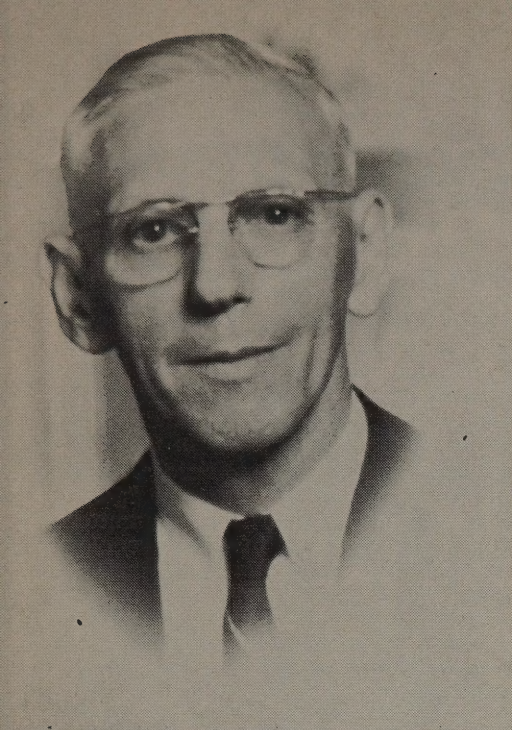
All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The Congo Missionary Messenger, 251 W. Hively, Elkhart, Indiana.

Prompt notice should be given of change of address, always giving both old and new addresses.

Second Class postage paid at North Newton, Kansas.

Editor: Reuben Short

Publication Policy: The MESSENGER is sent to members of the loyal supporting constituency of the Congo Inland Mission requesting it. It is our aim to publish four issues each year. There is no regular subscription charge. Publication costs are covered by freewill offerings of the readers who also are financial and prayer supporters of the C.I.M.



R. L. Hartzler, President of the Board

“Considering our times and way of life, what relation, if any, do the things we noted about the early church have to do with us and the growth of the Church today?”

Hartzler

INVOLVEMENT

for CHURCH GROWTH

IN raising the question of what the Church must do, or how it must be spiritually girded to realize its proper growth, we do well to recall what was true of the Church at the time when its growth was most amazing. As the account is given us in the early chapters of Acts, we find that its growth was in terms of thousands, (1:41; 4:4): as well as by ones and twos (2:47b). Looking intently at the Church which then experienced such large and continuing growth, we find four important things concerning it:

1. *Worship.* Worship is the rise of the soul to meet the approach of the Eternal God who is inwardly realized as being infinitely great, wondrously good, and intimately near. Worship is not merely saying, reading or thinking things about God. Rather it is feeling that He is very near and then responding to that Presence with all one's heart, mind and soul. Praise and prayer are its necessary elements, for without these there may be religious activity, but not worship. In worship the

heart must be lifted up to feel the presence of God, and opened up to receive His grace and truth.

Those early Christians were true worshippers. Praise and prayer were abundant in them as individuals and in their group assemblies. God was very real to them, and dwelt richly in them; and men were moved and drawn by their spiritual richness.

2. *Fellowship.* “And the multitude of them that believed were of one heart and one soul.” (4:32a) A great spirit of fellow-feeling and oneness prevailed among them. They were bound together by a common experience and joy. They meant much to each other, and this love they had for each other was recognized and wondered at by others. At the same time it had some kind of spiritual magnetism, for the record states that there were daily additions to the church. People were actually eager to find the secret and become a part of such a fellowship. So it

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was that the richness of their fellowship contributed in no small way to the growth of the Church.

3. *Consecration*. "Neither said any of them that the things which he possessed were his own." (4:32b) A number of years ago there appeared a small book entitled, "Money,—the Acid Test." The author's point was that one's attitude toward money (referred to in Scripture as mammon) and what he does with it, is the real and final test of his recognition of God's ownership and of himself as only a trustee of that which comes into his hands. Was the author wrong, or was he uncomfortably right? Those early Christians met this test and met it well. They saw themselves and their possessions in the light of what they might mean to the ongoing of the Cause. When they spoke of Christ as Lord, they meant it in very practical terms. And again the world took note.

4. *Witness*. "And with great power gave the apostles witness of the resurrection of the Lord Jesus." (4:33a) How could it be otherwise? With such movement of the Spirit in the rank and file of their people, how could their witness fail to be effective? But the witnessing did not all rest with the apostles. When persecution descended upon the people and they were scattered, it says of them that "they went everywhere preaching the Word." (8:4) Even though they were refugees for their faith, they still would not keep silent.

It has been said of them that they did not have much doctrine as we have, but they had lots of experience; and that they did not go out to promote a program, but to present a Personality. What they had found precious to themselves, they felt bound to share, and God honored their witness.

Then and Now

That was indeed a glorious chapter in the history and growth of the Church, but that was a long time ago and great changes have taken place in the meantime. As we look back to it life seems to have been very simple in those days. Few people ever got very far from home, their manner of life never changed from year to year, they had no books to read, and no radio or TV to compete with the spoken word in the solemn assembly. Considering our times and way of life, what relation, if any, do the things we noted about them, have to do with us and the growth of the Church today?

Our answer would be, "Very much indeed!" Much has changed, to be sure; but the basic needs of the hearts and souls of men are still the same. What those early Christians found of the grace of God through faith in Christ, men still need, though millions of them know not where to find it. The Gospel still has the power to do what it did then, if the human channels through which it is to be made known are equal to the task. What, then, about the effectiveness now of the things which operated so effectively in them?

In respect to *Worship* we need a much higher sense of what it means to "go to church." Too much it has become a matter of going to a place, or through a regular religious performance. It must instead become "none other than the house of God, and the gate of heaven." (Gen. 28:17); and what happens there must be a spiritual experience rather than a usual observance at a stated time. Such experience on the part of *each one* will result in a burst of new life in the Church, that even in our time it may be as a "city that is set on an hill (and) cannot be hid."

What about *Fellowship*? Jesus prayed for unity among believers, but Paul later had occasion to deplore the lack of it,— "I hear there are divisions among you, and I believe it." Sound modern? Ever hear any such thing today? Here is one of the greatest stumbling blocks for non-believers. The need is for each member to feel himself a part of the body, and to relish the thought. Too often people refer to their church as "they" or "them," when it ought always to be "we" or "us." The world today is a very cold place for many people, and where real spiritual warmth and fellowship prevail, men will still take note and inquire the secret thereof.

What might more *Consecration* mean in our time? Ask any member or executive officer of a board that seeks to promote the work of the Church, what is the great drawback in meeting the needs of the day? His answer will most surely be the lack of sufficient support to meet those needs,—to send out workers and support them, to provide necessary equipment and other facilities, produce and distribute literature, establish schools and hospitals, build churches and train leaders for the work at home and abroad, and in every way buy up the day of opportunity while it is here. Is this lack in terms of God's provision, or in man's lack of appropria-

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Witness of a Bookstore

"He promises that His Word shall not return unto Him void."

Quiring



*Tina Quiring
Tshikapa Bookstore*

TSHIKAPA, the capital of the Unité Kasaienne Province, has a population of around 25,000 people. The Catholics still have a prominent place and many False Cults are very active and winning many followers.

The C.I.M. Bookstore is located on the main street of Tshikapa. Across the street to the south are the President's offices, the Ministers of Interieur's offices, and the office of Security. Then across the street to the west is the office of Justice, and the offices of the Mines (Diamond Mines).

The government recognizes the store as a Protestant Bookstore. The name itself bears witness to the literature being sold. Since it is the only place where the government offices can get their supplies, it is daily visited by government employees. The Bibles and Christian Literature displayed in the Bookstore bear testimony to all those who enter.

Kasanda Barnabe, the African clerk, has already handed out thousands and thousands of Gospel tracts in various languages to people who enter.

Among the people who have appreciated the Bookstore are the policemen and soldiers. Many of them are Christians and come to buy Bibles and Christian Literature. Being on duty day in and day out with nothing to do but to be on the watch-out or on call, a visit to the Bookstore has become an outstanding daily event. A Gospel of John, a tract or a Christian book have been a real witness to these men in service.

Boys and girls and students come to buy a slate, notebook, or a pencil. They like to stay and spend hours looking at the attractive Christian literature and are not satisfied unless they have purchased a book or at least have a Gospel tract in their hand to take home to read.

The C.I.M. Bookstore has found a real place of service in this land of confusion, but the greatest witness is the Bible, the Word of God as it enters the villages and homes where the souls are still lost and without hope. Pray that the Holy Spirit may use God's Holy Word for the salvation of many. He promises that His Word shall not return unto Him void.

Editor's note—

Beginning January 8, 1964, in addition to being responsible for the Tshikapa bookstore, Miss Quiring began teaching religion to the Protestant students in their first year of the government Secondary school. Previous to this she was deeply involved in the house-to-house visitation program.

Mrs. V. J. Sprunger is now teaching the second and third year Protestant religion classes. About one-third of the 200 students in the school are Protestant.

Mukedi Evacuated

LAST Sunday night, Jan. 19, as Mukedi missionaries were gathered at Dr. Nickel's house for the weekly potluck supper, a Volkswagen car from the Catholic Mission at Kilembe, 10 miles away, stopped outside the door. In it were three priests. We men, Harvey Barkman, Dr. Arnold Nickel and I, stepped outside to greet them. One of them had torn a ligament in his knee. A bit later in the evening Dr. Nickel put a cast on the man, from the hip down, and sent him back to Kilembe. The priests thanked Dr. Nickel warmly and drove away.

The following Thursday, at 6:30 a.m., there were voices on the veranda. Dr. Nickel called, "Pete, it's an emergency." A messenger had come with a letter signed by the Mother Superior of the Catholic Mission at Kilembe. It read:

"Sirs,

Please come over and help us. Last night all the priests at the mission were massacred. Terrible! Please come get us to take us, if possible, on to Idiofa (a Catholic Mission about 70 miles north of Mukedi)."

We asked the porter of the letter, a Catholic school director, when the murders had taken place. "At midnight," he said. "A gang of men banged on the door of the priests' quarters where I was staying. When the head priest came to the door to investigate, they seized him and began to beat him. The second priest came out and they got him too. Then they came in and dragged out the priest immobilized by the cast and killed him. When I ran, they shot after me but missed and I hid in the forest till morning."

Dr. Nickel and I decided immediately to go to Kilembe on the CIM church pick-up truck. Harvey Barkman was to stay at Mukedi and contact by radio the Mission Aviation Fellowship planes, one of which was at Kikwit, 120 miles away, informing them of the emergency and advising them to proceed to Mukedi for possible evacuation of at least women and children.

There was another cause for concern. We had planned for several daily radio contacts with our sister CIM station at Kandala, 70 miles away. For a day and a half there had been no sound from

them. When we discussed this lack of contact the day before, I felt that there could be no possibility of an attack on Protestant stations. The youth gangs burning and pillaging in the whole CIM Mukedi-Kandala area simply had not touched nor threatened our missions. I had no idea how wrong I was. Harvey Barkman, also standing by on the radio with Vernon Sprunger who was in Leopoldville at the moment, arranged for the M.A.F. plane to fly over Kandala on its way to Mukedi to report any sign of trouble there.

Just when Dr. Nickel and I were driving away to Kilembe the African church leaders sent a message ordering, "It is too dangerous to go to Kilembe, but the youth gang maybe won't kill a doctor. Therefore, Mr. Buller should get off the truck. Dr. Nickel should wear his operating gown and leave alone after painting red crosses on the truck doors." However, there was no offer of an African church leader to take my place on the truck.

Dr. Nickel looked at me and asked, "Peter, is this an order?"

"No," I answered, "we are going together on this trip."

Dr. Nickel replied, "Who knows, if I wear my operating gown, they might mistake me for another priest." So we left.

Four miles out of Mukedi we saw a mass of people approaching on the road. "The youth gang," we thought, "and coming our way!" The road was too narrow and sandy for us to turn around and so we kept moving. To our relief, the people on the road proved to be the Catholic mission students returning to their villages. For them school was over, at least for this school year and likely for much longer. Their faces tense and sober, they were trudging homeward, carrying on their heads the remains of their broken education: a few notebooks, some texts, a slate and a small bundle of clothes.

The villages along the road were deserted except for occasional stragglers who eyed us fearfully. Turning into the Catholic mission driveway, we glimpsed a life-sized statue of Mary holding, with her stone hand, the stone hand of an African child.

Next the Catholic station church came into view. About fifteen yards in front of it three Africans were digging a common grave some three yards square. Nearby clustered seven women, six hooded nuns and a woman from Belgium who was teaching in the girls' school. We dismounted from the truck and shook hands with the stricken nuns. Then we turned to the three iron cots upon which lay the shrouded bodies of the three priests who had paid us a visit only a few days before. We passed from cot to cot lifting the shrouds. What a ghastly massacre. Mutilations — corn knife cuts on face, neck and body. The man with the cast, his foot swollen grotesquely. Legs broken. Some hands chopped off above the wrist leaving only a bloody stump. Fingers chopped off others. These probably to be dried, cured, eaten at witchcraft ceremonies in the forest.

We replace the last shroud and ask the nuns, "Can we leave soon?" The head nun answers, "We cannot leave without burying them." But the grave is only two feet deep and being big, it deepens slowly.

I say, "Our families are anxiously awaiting us at Mukedi. If your bags are packed, let us go load them on the pick-up and have the burial immediately after. Later on, when danger is past, they can be buried in a proper grave."

The head nun agrees and we go to the nuns' quarters to load the bags. One of the nuns comes out of the house carrying a tiny African baby. I ask, "Where did you get it?" She answers, "The mother who gave birth to it last night was drunk and early this morning she died. I must take it with me from here."

We return to the burial service. I help lift the leaden bamboo stretchers into the too-shallow grave. An African man stands with his face turned away; he is crying and says over and over, "God! God! God! This is terrible!"

The Congolese student priest chants a short burial service and the nuns, joined by the half-dozen Africans present, say the liturgical responses. Then each picks up a handful of dirt and throws it onto the motionless forms.

As we turn away, a rock crashes onto the fallen roof of the dead priests' residence. Startled, we look back and see the building which was totally ransacked and then gutted by fire last night after the murders. Some smoke still rises. Near the building are the smoking remains of

three vehicles. The Mother Superior, referring to the crashing stone says, "That is the way it started last night. We heard them pelting the residence with rocks when the attack started."

Quickly we mount the pick-up and bounce the ten miles back to Mukedi, the one nun tenderly cradling in her arms the newly born African infant.

Now decisions must be made, and fast. Harvey Barkman maintains radio contact with Vernon Sprunger in Leopoldville. We confirm with him our Kilembé findings.

Who are these youth gangs? Do they endanger our lives? Why did they kill the priests? Should we leave or stay? These are questions for which answers are difficult to find. When we ask our African Church leaders about these youth gangs they suggest that they are not local people but "strangers" whom they cannot identify and who have probably slipped across the river from a neighboring province. This answer seems incredible. In recent weeks the area surrounding us has been hit with the destruction of bridges, murders of government officials, burnings of government centers. Why the incredible answers to our questions? Are our people terrorized by these gangs? There is little doubt.

Who then ARE these terrorist youth gangs? They are composed of hundreds of dissatisfied young men from local villages. For months they have trained secretly in tightly disciplined groups under leadership trained behind the Iron Curtain. Their avowed purpose is the overthrow of all existing authority and government so that their regime can be set up. Thus far there is nothing to stop them. Their method is sheer terrorism. Four days before the murder of the priests the officials of the regional government center fled. Two days later the local government building was burned and one official killed.

Why were the priests killed? Perhaps one of them made a statement challenging the authority of the youth gangs. Or, perhaps they befriended the government officials who fled two days earlier. At least that is what the Africans suggest to us. Perhaps our lives are not in danger. However, some coincidence, such as the arrival of hated government soldiers, ("You missionaries called them by mission radio.") could trigger the wrath of the youth leaders and they would surely

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TRAINING CHURCH LEADERS

by Peter Falk

THE necessity to adequately train dedicated men for the ministry was fully recognized by missionaries of the C.I.M. They were convinced that the power of the Holy Spirit in the lives of men is the first prerequisite for the ministry. Wherever God's Spirit has been able to reveal himself in the lives of Christians and they have witnessed to the saving and cleansing power of the Spirit, men have been brought into confrontation with Jesus Christ and the church has been edified. Though the New Testament clearly exemplifies the working of the Spirit through the lives of men, it does

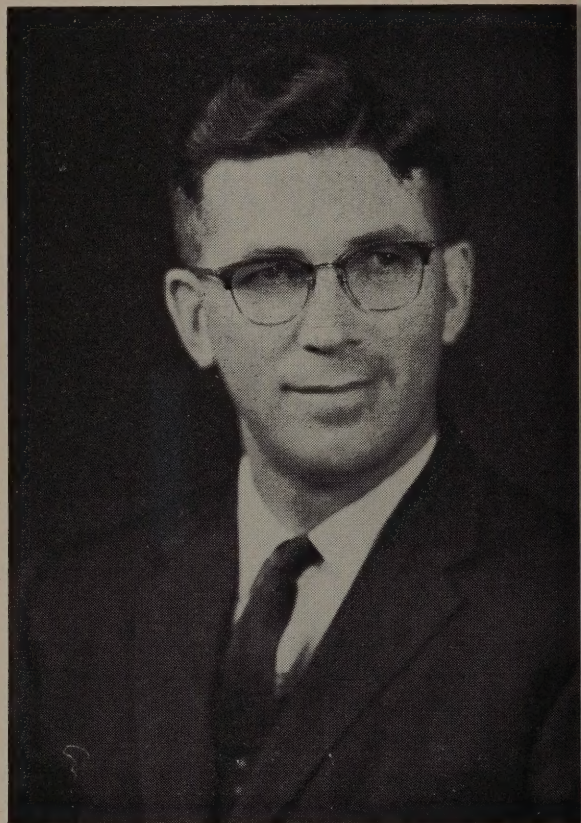
"The church is actually only established in any region when it functions by the power of the Spirit in the lives of nationals and produces its own leadership." Falk

not negate the value of dedicated, qualified leadership. The charismatic gifts are to find true expression through well trained, dedicated vessels. The young believers should not remain in the first elements of the Christian faith, nor continuously depend on foreign guidance, but grow in their understanding and become effective laborers in the church.

It is also evident that every nation must be evangelized through its own nationals. The church is actually only established in any region when it functions by the power of the Spirit in the lives of the nationals and produces its own leadership. It is acknowledged that a greater understanding of the will of God for the church, as revealed in the Scriptures, is necessary for the Congo church to attain selfhood and serve the Lord effectively.

The rise of the level of education also calls for more educated leadership in the church. The younger, more educated

generation calls for leaders who are able to understand and communicate with them. The educated youth are interested in the affairs of life; in the political and scientific progress and they lack confidence in the counsel of an uneducated minister. In some centers the younger generation is slipping out of the guidance of the less educated minister.



Peter Falk, Seminary teacher

Confronted with the need of a more adequately trained ministry, the C.I.M. began to consider means of providing theological education for the church leaders. Cooperation with other missions was considered. In 1958 the first meeting of representatives of the American Mennonite Brethren Mission (AMBM) and of the C.I.M. took place. After five years of planning and praying, the Ecole de

Theologie has finally come into being.

During the past year representatives of the two missions decided to begin the institution in the buildings of the former Ecole Belle Vue, a missionary children's school, which was also sponsored by the two missions. The Alfred Schmidts of the AMBM moved to Belle Vue in June, 1963, and began to make the necessary preparations for the opening of the institution. We joined them in September this past year.

On September 23, the instructors and students, together with their wives, gathered for the opening program of the school. Sixteen men have enrolled in the entering class. They are all married and live with their families on the Ecole Belle Vue concession. They have shown a good, sincere attitude and are studying hard. It is a blessing to observe them acknowledge new truths and search for a greater understanding of the will of God.

One of the school buildings serves as classroom, library and study hall. The beginning is small and humble. But we are convinced that God is able to bless and fructify His word without an elaborate physical plant. It is our prayer that the Lord will raise up laborers to His glory through this institution and we solicit your prayers on behalf of Ecole de Theologie in Congo.

EDITORS NOTE

Peter Falk teaches the Gospel according to Luke, Doctrine, and Ancient History. Alfred Schmidt is teaching the courses pertaining to the French language. Mrs. Falk and Mrs. Schmidt have classes with the wives of the students—a very helpful addition since all the students are married.

The students' backgrounds of education vary from about 7th grade through tenth grade. Some have had lower teacher training (EAP) and some have had Institute Biblique training.

Peter Falk says "The students have shown a very good attitude. They are studying faithfully and I sense also that they are receiving the Word and it is speaking to them. The Lord has blessed us as we have been studying together."



Falk and students

*A trained leader
Pastor Kamba James and wife*



From the Executive Secretary

“**W**HOEVER teaches without exhortation makes his hearers more knowledgeable but does not make them better people.” (Pierre Dumoulin)

A technically trained person, morally unprincipled, spiritually untouched, and socially irresponsible, can be very dangerous. Of such is the essence of violence. It is thoughtless and vicious. It need not arise from illiteracy but from the knowledgeable possessed of uncontrolled passion. Sometimes it is carefully planned while at other times it is mere anarchy.

This possibility is of grave concern to the church as she reaches out the hand of love to unfortunate areas of the world. When are we helping, and when does it appear that we are helping, but actually hurting?

There was a time when it was revolutionary, although not recognized as such, as a teacher went forth to give a hodge-podge of general knowledge, was a village catechist, taught old and young, and at the same time was a dispenser of epsom salts, quinine, and aspirin. Resistance to learning was common lest knowledge to a child would alienate affection.

In Congo, from the time of the arrival of the first missionaries in about 1878 until 1960, education went through several stages. In the beginning, all educational work was done by missionaries. In 1924 a new code of regulations gave grants to the Catholic mission. In 1948 all schools meeting established requirements were eligible for grants-in-aid. In 1954, the state opened some schools and thus there was state education in some areas; voluntary education with grants to schools conforming to official regulations in others; and voluntary education without aid or government control in still others;—then suddenly the difficult era of 1960 and the sudden emergence of a deep desire for the Secondary school.

Official education is now in process of surpassing voluntary. Protestant influence declined in some areas because of lack of concern in education—unfortunately a fault of the fundamentalist missions rather than the traditionalist churches. Some of these hesitated to receive grants and conform to official regulations. Some ceased entirely as a mission while others applied for grants and status.

What will be the role of the church in

education in the future? We are in transition. For years the school was building the church. The teacher was teacher and evangelist. Obviously this is changing.

The church is slowly switching to furnishing the moral and spiritual power for those engaged in the public state school. Until the state finds enough teachers, the church stands by to offer such personnel.

Further the church will then be challenged to assume the initiative where the governments will be slow in making provision such as handicapped persons, education of women, adult education, youth work, and schools to specifically train for a spiritual and social responsible ministry.

This requires constant vigilance, careful strategy, and diligent pursuit. We will need to remember that we cannot educate into conversion. We can enlighten the eyes and open the ears to God but to coerce the response—this is the work of the Holy Spirit. It is ours to set up a climate in which the Holy Spirit can function at His best. Congo Inland Mission covets joint participation in prayer as we follow through this maze under the umbrella of God.

Involvement for Church Growth

Continued from page 4

tion? If the latter, why? Remember, their consecration did not let them consider that the things which they had were their own. Rather, they rejoiced in the privilege of sharing, and men took note.

Finally if we have all these things *Witness* will result with us as with them, and it will be effective. This will not be only because our witness will be more extensive, but even more because it will be backed up by spiritual fervor and abundance. It will not be so much a matter of trying to bring to men what they ought to know or have, as to share with them what we have found. And this must be not the function or assigned responsibility of a few, but the daily business of *one and all*, so that whatever their lot or way, they continue to give out the Good News.

If we, even in our time, can rise to such level of experience and service, God will honor His Word, the Spirit will move the hearts of men, and Christ will build His Church.

Mukedi Evacuated

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kill us too. Shall we go? or stay?

We are fully determined to evacuate at least women and children.

We hear the buzz of an approaching airplane. An M.A.F. plane, piloted by Wes Eisemann, lands. But, before we can get to the airstrip, the plane roars back into space. Wes has seen a crowd of men with arrows drawn in their bows, materializing out of the grass and advancing on the plane. As he said later, he had no desire to become a pin cushion.

The missionaries to leave first (Mrs. Nickel with two children, Miss Betty Quiring, Mrs. Charles Sprunger with two children) arrive at the airstrip on the pick-up truck. Wes lands again. Evidently the youth gang is simply on guard.

Before leaving Wes says, "I flew over CIM Kandala on my way over and the station is gutted by fire, the missionaries standing in front of the unburned dispensary."

Now an unexpected danger looms overhead — before Wes can take off, a Congo Army plane appears and lowers its landing gear! The Africans had told us that as long as the army does NOT come, we are safe.

Wes barks an order to Harvey, "Get that pick-up truck in the middle of the airstrip, and fast!"

Harvey tears down the middle of the airstrip and blocks it just as the army plane makes its landing approach. Thank God! If that plane *had* landed, I might not be writing these lines. I thought it was a civilian plane coming to evacuate the Catholic nuns. When the village men excitedly questioned, I vehemently assured them that it was NOT an army plane. Had it landed. . .

I confer again with the church leaders. CIM Kandala burned to the ground. Three priests killed only ten miles away. In the face of this news, should we men stay? The Church Council decides, "This thing is completely beyond us. We have no way to guarantee your safety. You are free to leave."

We decide that the men also should leave Mukedi.

A second M.A.F. plane, piloted by Gordon Fairley, leave with my wife, Gladys, and our two children; Mrs. Barkman and son; Miss Elda Hiebert and Faith Eidse. No incident.

In the meantime, the Catholic nuns whom we left in Dr. Nickel's house are having trouble. A member of the youth

gang comes into the house and demands money, "Give us money or we kill you on the spot!" They give all they have. A few minutes later they get word that a group of assassins have been instructed to kill them before they leave Mukedi.

Desperate, they tell me, "We cannot leave since we have no vehicle. We are as good as dead. Please do not abandon us here all alone!"

I assure them, "Never fear, we give you our solemn word that we men will not leave until after you have left."

I ask the pastor to place the nuns' problem before the local chief. They meet and the chief grants permission for the nuns to leave.

Soon Wes is back from Kikwit, having deposited his first load. Now he takes the first group of nuns. An hour later, Gordon returns and takes the remaining nuns. They are gone, and alive! Arnold, Harvey and I breathe a sigh of relief. All women and children are off the station.

The youth gang around the airport thickens. Then the chief of Mukedi village takes over. We thank God for him. His automatic shotgun slung over his shoulder, and surrounded by a few of his twelve to fifteen sons (he is a polygamist) as armed bodyguards, he disperses the youth gang and demands that they stay in the grass out of sight.

We await Gordon at the airstrip. He is overdue, having been blown off course by a strong north wind. With us are Chief Nzamba, the local pastors and church leaders. Gordon finally lands. The chief shakes our hands and says, "I will preserve Mukedi station with all my strength and we want you to come back." The church leaders likewise express their regret over our departure and assure us we are wanted at Mukedi. . . .

We climb into the plane. The motor warms up briefly. Overloaded, we start sluggishly down the airstrip. Will we ever break ground? The strip slants downhill into a deep valley and when we do break ground we continue in level flight while the hill drops away from underneath our wings. Slowly gaining altitude, we turn toward Kikwit, circling back over Mukedi. There it lies below, deceptively toy-like and peaceful under the waning tropical sun.

It has been a long day. It seems an eternity since Dr. Nickel called out, "Pete, it is an emergency." But, through this day too, God has been faithful. He specialized in emergencies.

—Peter Buller

STRUCTURING A M

by Dr.

The Need

The need for the medical program of the church-mission organization in Congo is very great. Almost every other pre-independence medical service is not functioning or is completely paralyzed by lack of personnel, drugs or supplies. The church needs the arm of its medical work to furnish the total witness by providing another channel for the message of salvation and love as demonstrate our concern for the whole individual. Also the medical program offers opportunities for several hundred Congolese to pursue a vocation of service in an atmosphere of Christian witness. Many of the personnel are active in the hospital witness as well as in their churches.

As we begin 1964 each hospital and dispensary has a national in charge. We sense a definite desire for cooperative effort. A great deal has been learned about keeping books, management of personnel and the need for conservation and frugality. All of the hospitals and most of the dispensaries are self-supporting as to local operating costs. Salaries are paid out of income for work done. All nurses in the mission-church hospitals are paid up to date while many government nurses are 6-9 months behind in salaries. Only 3 dispensary nurses needed salary subsidy by the mission in 1963. The medical centers are better stocked with drugs, give better care to patients and the nurses are more faithful in their service. Government subsidy has almost disappeared so we have maintained fees at a level to permit self-sufficiency in the

work. We provide drugs that are unobtainable locally, special foods (MCC beef, CPRA flour, wheat and rice), layettes, blankets and bandages, and the specialized personnel. A special nutritional therapy ward has been opened at Tshikapa where severely malnourished children are brought for intensive feeding. Milk, egg-nogs (eggs from the agriculture program), beef, vitamins, and other care works miracles in these children's bodies.

The Attempt

We attempt to visit all medical work at least every 2 months—a killing task with poor roads and too much work! On many occasions I have done 8-10 surgeries, seen 20-30 patients and then driven 50-100 miles to do the same thing over the next day. We need more doctors to share the load!

There are full-time evangelists at Mukedi and Nyanga hospitals. Pray with us that an evangelist might be found for Tshikapa. Lois Slagle has a literature stand in the pharmacy where hundreds pass by and receive the Word of God along with their prescription. One patient came saying he didn't have reading material—a New Testament satisfied this need!

Jeanne Zook has opened our first nursing school with four girls. Mrs. Schmidt and Mrs. Entz have also opened a midwifery school at Nyanga with 11 girls. Fellows interested in nursing are sent to Kimpese in Lower Congo. Kimpese is a

MEDICAL PROGRAM

Zook

large training center of which C.I.M. is a member. Miss Hulda Banman represents us there. Graduates receive a registered nurse's certificate.

Mrs. Aganetha Friesen (Tshikapa), Mrs. Entz (Nyanga), Miss Elda Hiebert (Mukedi), Miss Mary Hiebert (Mutena), and Mrs. Milhaus (Kalonda) are in charge of C.I.M. maternities. Estimated deliveries are 5,000 a year.

The Open Door

The need for more personnel is critical. Just some of the needs are: a doctor for Tshikapa, Nyanga and Kimpese (teaching); nurses for Tshikapa, Mukedi, Kandala, Banga, and Charlesville (total 8). Two more nurses qualified for teaching are also needed. We need a laboratory technician and an X-Ray technician to set up and operate programs in several of our hospitals and help with training of Congolese. A doctor from behind the Iron Curtain is interested in getting permission from the government to recruit 10 doctors for this province!!! We as Christians should be able to shake ourselves loose from our positions to serve as easily as those from anti-Christian nations! What opportunities are before us!

I am serving our provincial government as the Provincial Doctor. I hope to visit the hospitals in this province (as large as some of our larger states) in the next two weeks and formulate some plans to help them in meeting the need. This is an open door for providing Christian leadership for the medical program for

an entire province. Perhaps there are some who read this who would consider giving of their time to help in a direct way. We are especially interested in 3-year short-term workers as well as permanent staff. Visits by doctors for 3-6 months are also welcome but travel expenses are too great for us to assume. For those who cannot come in person to help—a gift of your material blessings and your support in prayer would be very encouraging.

Two-way transistorized radio communication sets for contact between distant areas without a doctor and the centralized areas with a doctor are being planned. They have been extremely useful in other parts of the world and conserve energy and money spent in travel and provide quick service and advice. \$250 will purchase and install one. A total of 10 are needed, 2 of which would be directly used by the medical department. Most of our preindependence non-transistorized sets were confiscated, lost, or are non-repairable.

The Source of Strength

We are encouraged to press on. He has said, "Lo, I am with you alway."

Pray for this field of witness, for each missionary, evangelist or national worker. Pray that God will send out personnel and will help us to find drugs, equipment and supplies. Pray with us that all of our efforts and service may be to the honor and glory of Jesus Christ and that souls will be won to our Saviour and Lord.

Our Children at the American School in Leopoldville



Pictured above are

Back row—

*David Roche
Delbert Dick*

Middle row—

*Sandra Barkman
Yvonne Roth
James Buller*

Front row—

*Leola Falk
Nancy Graber
Gerald Barkman
John Dick
Loren Roth*

January 13, 1964

Dear Uncle Reuben,

Our hostel is only about 2 blocks from school. It is a duplex. Half of it is girl's section and half is boy's section.

I am in grade seven and am 12 years old.

We have school from 7:30 A.M. to 12:00 noon. The name of the school is the "American School of Leopoldville." Children from 21 nations are represented. Approximately half of the student body is missionary children, and the rest are embassy, United Nations, and American business.

We play all kinds of games, including baseball, basketball, football, volleyball, and a few more.

Sincerely yours,
Gerald Barkman (7th grade)

January 13, 1964

Dear Uncle Reuben,

January 11 we left our C.I.M. station, Mutena, driving to Tshikapa. We flew from Tshikapa on Air Congo to Leopoldville. On January 13 we started the second semester of school. We have classes all morning from 7:30 A.M. to noon. In the afternoon I take a French class.

It is very hot here. January through May are our hottest months.

There are 13 people all together in our home: 6 boys, 4 girls, and Uncle Harold and Aunt Joyce Harms and Joey. There are 3 other boys living in the same room with me.

Sincerely,
John Dick (4th grade)

Dear Uncle Reuben,

Thud! Clunk! My suitcase landed on the floor of my room; thus began another long two months of school and hostel life.

On the next morning (Monday) I went to school fully expecting what I got. Math, Math, and more MATH, an English theme, a Science notebook to prepare, etc. On Tuesday, Wednesday, and Thursday besides the regular subjects, I take French, Chorus, and Band.

Swimming on Friday afternoon and work period on Saturday keep one really hopping. We all (excluding 2 year old Joey Harms) really give a sigh of relief when Sunday rolls around and we can sleep in. Sundays we attend church at the British Mission Church. This is an English service.

But although we are busy we still have plenty of fun. Mystery suppers, skits,

plays, a track meet, and an endless feud between the 6 boys and the 4 girls helps to enliven our lives. Although we all enjoyed vacation, we are all glad to come back to the hostel.

Sincerely,
Nancy Graber (7th grade)

January 13, 1964

Dear Uncle Reuben,

You were wondering about some of our problems here in our home. One that bothers me is dishwashing. We have five teams of two each. The teams help wash and dry the lunch and supper dishes for one week at a stretch.

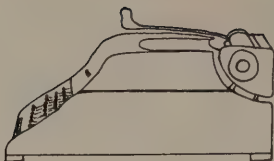
Bedtime for the grade schoolers is at 8:30 and for the high schoolers 9:30. The bedtimes are so early because we have to get up at 6:15 A.M.

We walk to school. We have to be there at 7:30 A.M. and get to come home at noon. Lunch hour is from 12:00 to 2:00 P.M.

On Saturdays there is work to do, such as mowing the lawn, raking and weeding, and washing the car for the boys, and house work for the girls. Everyone helps in cleaning his or her bedroom.

Yours truly,
Loren Roth (4th grade)





NEWS

FROM THE FIELD

Ministry of Pastor Kazadi Matthew

Pastor Kazadi is pastoring a group of Christians made up of A.P.C.M. (Presbyterian), C.I.M., and Methodist refugees here in Bakwanga, writes Archie Graber.

"He has a real message and it is a joy and inspiration to attend their services. The group shows more spiritual life than we have seen manifest in a long time. They are a more elite group and have more money than the general run of people, but that is not all, they have a heart to put something into the work of the church also.

"Kazadi has told that group that when they get a church built on Mennonite grounds he will go there to preach. The building which they have just paid for and which we built for them is on A.P.C.M. ground. Because of this being original Presbyterian territory, of course, the larger percentage are Presbyterians.

"Out at Kabeya Kamuanga (about 35 miles from Bakwanga) our C.I.M. group has a new place where they are beginning to build. They are just getting into a building which they will use as a school when they have the finances to build a permanent church. C.P.R.A. has just made benches for them. However, in the months which have passed they have received calls to go out and hold services in some of the nearby villages, too.

"Pastor Kalets was telling us of some of it this week. In his words, 'these are not evangelists, for we have no money to pay them, but just lay members' In some places they have been meeting under trees. There is good harmony and a good spirit of cooperation.

"Many of the chapels and school sheds have only logs on which to sit. Three of the churches which C.P.R.A. built within the past year still lacked benches. The past month representatives have come begging for benches. The carpenters finished 73 and they were delivered the past few weeks. The churches and benches have been paid for largely by the African Christians."

Women's Consultation in Leopoldville

On October 23-27, 1963, a Women's Conference was held at Tshikapa. On November 26-28 a "Women's Consultation" was held in Leopoldville. At the Tshikapa meeting Ina Rocke and Gladys Buller were chosen to be counselors for the women—each in charge of four stations.

On November 25 Gladys Buller accompanied by Koloma Esther (Nyanga) and Kankolongolo Julianne (Kalonda) left via MAF plane for Leo. Upon arriving about noon, they were placed in a Congolese home. The registrar was a nurse, runs several dispensaries, and was KasaVubu's nurse on some of his travels.

Gladys stayed with Madame Louise Malutama, a widow of the first Congolese Regent back in 1956. She was a member of the American Baptist church.

Gladys says—"It was a wonderful experience to live with this family and see how this remarkable woman has kept her home and trained her children. Her children are well-bred, showing me every consideration and courtesy. Madame teaches all the sewing in one of the primary schools in Leo, grades 1-6. I was impressed with her well-kept house and the evidence of her handwork at the table and elsewhere. I had breakfast with her each morning after the children left for school, ate my noon meals at the church, and had one supper at her house."

Each morning at the meeting there was a devotional on "The Fruit of the Spirit" from Galatians 5:22, 23.

Subjects considered in discussion were:

1. Organization of our work on our station.
2. Preparation of programs on our stations.
3. Instruction and education of the girls and women.
4. Formation of women's leaders.

At the meeting it was decided that the women's groups unite and help support a secondary school for girls (Protestant). There was 100 percent approval. It was proposed that a team of women be organized and hold classes for women's

leaders at certain centers for as long as two months duration. All were encouraged to maintain daily devotions and do personal witnessing.

Now Ina Rocke plans to take Julianne to various C.I.M. stations to report and stimulate action and Gladys Buller will do the same with Esther.

Women are emerging to new status in Congo. It will take more time but the Christian mission is beginning to see progress.

New Missionary Henry Dirks Writes

Christian literature is printed in 20 different languages. The printing and production of Christian literature plays a vital role in spreading the gospel. The Congolese are anxious to read.

One time we had to drive 60 kilometers to a government office. When we got there we were told that the officer we were looking for was sick. Well, unfortunately we thought, this trip was in vain. However, just before leaving, a police officer discovered we were from LECO. He asked for literature. We gave him a Gosepl booklet. Nearby was a truck with some 20 other police. Upon seeing this, they all jumped off and with outstretched hands asked for literature also. Upon gratefully receiving copies of the Gospels, they went back on their trucks and began reading their new possessions. The Lord did have a definite purpose for us up here, for a few hours later this truck with police had a violent accident. Five of the

men were killed and the others all hospitalized.

Presently LECO faces large orders. The Bible Societies want to print several million Gospels. Missions throughout the Congo are ordering Christian booklets, tracts, hymnals, etc. The production wheels of LECO's printing department cannot keep up with the demand. How can we produce more? More modern equipment is needed. The doors in the Congo are still wide open to Christianity.

As a rule we have found the Congolese quite friendly to missionaries. He knows that the missionary is here to help him. Even some police at the various road blocks give friendly greeting when the missionary is identified.

The children have adjusted well. In fact they have taken it all as part of life. Even Ruthy, 1½ years, thoroughly enjoys seeing babies tied up on the backs of their mothers.

Mary, David, Freddie and Rudy attend the American School here, where besides missionary children, also United Nations and Embassy children are enrolled. Classes are from 7:30 to 12:00 noon and on three days a week they return at 2:00 for French classes.

Several days ago, Robert Bontrager had an unusual visitor. A huge python snake—9 feet long and about 7" in diameter, peered through the back door. With courage that only a Congo pioneer has developed, he and another missionary took some clubs and killed it. It is now a souvenir—its skin stretched out on a drying board.

Stories about PEOPLE

The Schnells

Since 1932 the names of Russell and Helen Schnell have been increasingly familiar. On November 3 of that year they left for the field. Now they are serving their fifth term. Unless the Lord leads otherwise, they will be returning this coming summer—terminating their foreign service.

Some day we hope they will give us a brief history of their experiences in service. They know the meaning of pioneer,

frustration, uncertainty, challenge, patience, and others. It was a colorful life.

Carolyn is the eldest daughter—now Mrs. Gerald Yost, whose husband is a doctor in Public Health Service in a Hospital in Tuba City, Arizona. They are active in the Mission helping missionaries in meetings, etc. They have a little son—David.

Marilyn is in her last year of Nurses Training at Mennonite Hospital, Bloomington, Illinois.

Evelyn finished one year at Goshen College and is now in her first year of Nurses Training at Bloomington. She wants to be a missionary and has a desire to work with children—or as the Lord calls and leads.

Rusty is in his second year of high school at Lubondai in Congo. He will miss Congo when they return.

That's the story about the family now. Russell and Helen have been busy at Tshikapa serving as field treasurer for some time, (until Art Janz arrived), and working with the school program. He was responsible for teachers' pay, encouraging

the directors and teachers, making reports to the government when going was difficult. She has been working with women and children. With Miss Tina Quiring, trips of visitation were repeatedly made into the surrounding villages and meetings were held wherever groups would pause to listen. She says—"It really is a thrill to me to do this as I feel I have a definite part in telling others of what the Saviour has done for me and what He can do for them."

After 31 years of active service—they will miss Congo—and Congo will miss them. Their lives will live on in the lives of the Congolese.

The Ewerts

On August 3, 1961, Ralph and Fern Ewert embarked for Congo. Susan Ruth, born July 28, 1958, and Miriam Louise, born February 5, 1961, were accompanying baggage. Almost the same as baggage since they were too young to look after themselves—but very much alive. Later Jeanne Carol arrived on March 3, 1963, while living in Bruxelles, Belgium. Her father says Jeannie "has the handicap of being beautiful."

Susie is being guided through the Calvert's kindergarten course by her mother. Her father says "according to reports she brings home from class, she thinks Mrs. Ewert is an excellent teacher."

Where is this family and why at Belgium? They went directly to the Congo to assist in an emergency—without a knowledge of French nor having taken the tropical medicine course. Then they returned in May, 1962, to Belgium for study. Early this spring they will return again to Congo to complete their term of service.

By this time you recognize that Ralph is a medical doctor. Fern is a registered nurse. Before going to Congo she also served as an accountant in a manufacturing company. Both have excellent Bible training backgrounds.

We requested some interesting incidents that may have happened. Dr. Ewert went on to relate about characteristics of missionaries (these were most interesting but not for print) and ended with "Then there are those sweet souls who are a joy to others and to the Lord, who have the call and also the compassion and humility, who help lighten the burdens of

others even when they have burdens themselves." He says he was told on the field by an experienced missionary "Your father used to say that new missionaries talk too much, and he was right."

Anyway this happened. "There is the lad who was about to be baptized and received into the Protestant church. His Catholic family objected and the boy has been held a prisoner at home and at a church institution since to prevent his following the Lord in baptism. Can such things happen in the free world? They can and they do."

Then there is the tutoress. "Born in high society, of rich parents, (her mother owned a pearl necklace worth \$12,000), knowing four or five languages, widowed twice, impoverished by war and pillage, knowing much suffering, now teaching missionaries French to earn her daily bread, and occasionally selling some of her dwindling store of 'objets d'art', has been witnessed to many times by missionaries in her almost 15 years of teaching—yet seems to be depending on her own good works to see her through. She has vowed she would not die in a hospital and declared she could not live in some garret, not being able to do any teaching. This would indeed be tragic if she took her own life after all these years of missionary testimony. She has the means and knowledge to do so. I have seen in her home the pills that could do it quickly and painlessly. Have we, as missionaries, failed?"

"These are some of the things that stir us here in Belgium."

Question and Answers About Literature

by Levi Keidel

SEVERAL people have requested information about the literature distribution operation of the Librairie Protestante du Kasai (LIPROKA). At this writing (January, 1964) we have established 40 sellers in the larger population centers of the Tshiluba language area in the former Kasai Province.

Selling outlets are distributed along six different circuits and are inventoried and restocked every two months. One complete tour reaching all outlets, with time needed for restocking and inventoring the literature van between trips, requires about six weeks and clocks up about 1800 miles on the speedometer. The following answers to questions most frequently asked about our operation may be helpful to other missionaries interested in literature distribution.

1) Do sales continue at a high level, or are they tapering off?

We have found when moving into a given area that there is an initial surge of sales, after which turnover stabilizes at a lower level. Currently our sellers turn over an average of half a million francs of stock per month; a year ago just over half this number of sellers had an average monthly turnover of 300,000 francs.

2) What part of your sales is of religious literature?

Our stock is about equally divided between religious and secular titles. We've sold an estimated 250,000 pieces of Christian literature in the last year; sellers continue to move from 20,000 to 30,000 Christian titles per month. Our stock of 10,000 Tshiluba Bibles was depleted in about nine months. However, because religious titles are generally less expensive than secular, the larger part of monthly cash turnover comes from sale of secular titles.

We believe secular books play an important part in our operation because 1) they attract many customers who are induced to buy a Gospel or New Testament also, 2) they make a valid and important contribution to the general well-being of the Congolese that is being made by no one else, and 3) they are high-profit items that help toward making our organization financially solvent.

3) Do you have debt troubles with your sellers?

Our last tabulation indicates a total stock, inventory with our sellers worth 1,119,737 francs and an outstanding indebtedness of 19,020 francs; this figures to 1.7 percent, most of which will be reclaimed. Burglary losses have frequently been paid by the government after the offender is arraigned; and a deficit for which the seller is responsible is deducted from his commission.

We feel losses have been minimal because 1) we've made choice of sellers a matter of earnest prayer, and 2) We make the local church committee that wants a literature sales outlet responsible for the choice of the clerk, and carry directly to that committee any problems of irregular conduct.

4) How much do you pay your sellers?

When we want to set up outlets in a new area, we contact its church committees asking them 1) whether or not they want a literature selling outlet, 2) if so, who is to be the seller, and 3) where is the outlet to be located? A seller working full time with a regular monthly turnover of 10,000 francs or more is paid minimum government salary plus a five percent commission on sales; a part-time seller (generally a pastor, elder, or evangelist) is paid a 15 percent commission if monthly sales are from 5,000 to 10,000 francs, or a 10 percent commission if they are less than 5,000 francs.

5) How do you get dollars to buy books?

There must be an initial allocation of funds for the outright purchase of stock, and a means by which these funds can be made to revolve. In our case, francs from LIPROKA sales are used for various mission departmental expenses on the field, and the respective departments transfer to the LIPROKA American account the equivalent in dollars. There is less a money transfer problem with stocks purchased within the country.

6) How much is your distribution program subsidized?

Higher mark-up on secular titles enables us to reduce prices on religious titles, but average profit margin is planned at 35 percent. Until the recent devaluation, this profit absorbed all expenses (not including missionaries' allowances) and left a modest credit on our books. However, it may now be necessary to draw credit from the states to maintain our level of

stock.

7) Would a system similar to this be successful in our area?

Sales have been slow in our few poorly-developed areas where tribes have not yet come to appreciate the value of education. An elaborate distribution program should be undertaken only after experience has proven that a potential literature market exists. If missionaries and nationals taking limited quantities of literature into the villages find a consistent enthusiastic response, some kind of organized literature sales effort would probably be successful.

8) How much capital and personnel would we need to start?

Our major financial investments are about 3½ million francs in stock (with sellers and at our central supply depot), a specially-built 4-ton literature van costing \$7,000, and a Volkswagen kombi for local transport; with special stock cupboards, the kombi is proving practical for shorter inventory-supply trips.

Our program occupies three nationals and two missionaries full time. Alastair Scougal is in charge of the central supply depot, and I am responsible for inventorying and supplying stock to our network of sellers. Perhaps you can estimate from our investment what you would need for a distribution operation tailored for your particular area.

Spiritual Results

While success or failure from the business standpoint is determined by the account books, we feel spiritual results, many of which cannot be recorded, are far more important. We impress upon our sellers that their primary purpose is evangelism.

One seller reports three soldiers have come to Christ and are now members of the church. The initial contact was their purchase of Lingala New Testaments. A pastor colporteur reports a Catholic man who is married and has a family is now in catechism class because of a Bible he purchased from him. An elder-colporteur tells of the impact the purchase of French Bibles by government and civic leaders has made upon the town's population; many of these leaders are now attending church regularly. An evangelist-colporteur reports 139 decisions for Christ and seven adults in his catechism class as the result of his bicycle book-selling evangelistic tours.

Far more important than visible results is the leavening effect of this volume of literature as it filters into the population of this area month after month; this kind of seeding down must bear a harvest. As one pastor put it, "This is the kind of a ministry we have needed for a long, long time."

TENSIONS - VIOLENCE - TRAGEDY

December 3, 1963

"There is much political unrest in Kwilu Province. Everyone is expecting a full-fledged guerrilla war between Kikwit and Mukedi led by a pro-red. They just destroyed several bridges on secondary roads between here and Mukedi. Though all indications point that way, we hope and pray that this will not turn into a full-scale guerrilla war which would likely reach into Mukedi area."

January 10, 1964

"Jeunesse warriors burned a village that didn't want to go along with them."

"They're fighting—seven truck loads of soldiers have gone to restore order. No one has gone through there since Friday. It's very dangerous—with the soldiers fighting Jeunesse . . . if you want to go through that . . . villagers may think you are soldiers and shoot."

January 23, 1964

New York *Times* called Congo Inland Mission headquarters to inquire about the destruction at Kandale and welfare of the missionaries. Office not yet informed of the tragedy. Office staff met immediately for prayer in behalf of missionaries. Spirit gave hope for safety. Details still missing.

January 24, 1964

Called Congo embassy for information. Called News Services. Received calls from New York, Chicago, Louisville, Indianapolis, South Bend, Washington, D. C., and many other places for information. Called next of kin to notify about the situation. Received calls from many, far and near. Fears abated and hopes ascended as assurance was given by Congo Embassy that all Americans at Kandale and Mukedi were safely evacuated. Still no direct

communication from the field.

What a waste?

Property at Kandale reportedly destroyed. Missionaries awarded additional personal losses. Lives precariously endangered but overshadowed by the Divine Presence. God again averted the tragic loss of lives. How should one interpret this? What would God have us do?

Missionaries have been called of God, sent by the church, and are working under Divine order. A nation sending out troops gives the troops no choice. Many of them are compelled to give their lives for some cause—worthy or not. The world is full of war and rumors of war. The Bible says it will be that way—in spite of all our attempts to avert it.

We will need to listen again to and for the Divine Command. We are not asked to be heroes nor martyrs. We are appealed to be faithful. Our sovereign God knows all and best. Communism would be very happy if we did not listen to God. Evil is on a rampage, resorts to violence, cares

for no man, hopes to overcome good. Our God has no equal—ever.

How then shall we react?

We cannot tell each other how. We do not know the will of God for others. We can only discover that for ourselves. Each finds his place in that will. Each can live in the Divine Presence and be guided, inspired, sustained, and satisfied. We can exhort and appeal but fullness comes in participation. Redemption precedes unhindered participation.

Self-preservation is a God-given faculty. It is meant to be exercised. It can become intemperate. As such, it loses its strength. The preservation of others, of all society is essential to self-preservation. "He who saves his life shall lose it; he who loses his life shall save it." Difficult to understand—isn't it?

Self-pity serves no good end. Bitterness defeats. Revenge belongs to the Lord. Discouragement curtails aggressiveness. Withdrawal may be cowardice.

FIRST CONGO MISSIONARY of Central Conference passed away

The Rev. Lawrence Benjamin Haigh, 81, of 715 Wiley Ave., Salisbury, North Carolina, passed away December 4, 1963. He had been in declining health three years and seriously ill one month.

Mr. Haigh was born January 15, 1882, in Eaton Bradford, Yorkshire, England. He came to New York at the age of three and was educated in the public schools of Holly, New York, later graduating from Moody Bible Institute.

In 1907 he was married to Miss Rose Boehning of Elgin, Illinois. Together they served as missionaries in the Belgian Congo from 1906 to 1921. Following this he served in several pastorates in Illinois before retiring.

L. B. Haigh and Rose Boehning (later to become Mrs. Haigh) were the first missionaries sent to Congo by the Central Conference. They went to East Africa under the Africa Inland Mission.

Later upon returning home, the Haighs and Alma Doering strongly encouraged the opening of a new field in Congo as a joint effort on the part of the Central Conference and the Evangelical Mennonite Conference then known as Defenseless Conference. The idea caught fire and on March 22, 1911, at Meadows, Illinois, an organization was effected to be known as "The United Mennonite Board of For-

eign Missions."

The needs of the Kasai were received from Dr. William Sheppard of the Presbyterian Mission in the Congo. Under this influence it was determined to send the Haighs to Africa to work with the Congo Balolo Mission in northern Congo but with instructions to investigate the Kasai area.

But first the Haighs went to London to study French and gain some knowledge of tropical diseases. During this time the Balolo field had closed so the Haighs proceeded up river to Luebo—a Presbyterian mission station. From here they explored the Kasai River area along with Rev. Alvin Stephenson and decided to recommend the establishment of two stations—one at Kalamba (now abandoned); and one at Djoko Punda (now Charlesville). The boards concurred and the stations were founded and Congo Inland Mission began.

A diary telling his day by day experiences is filled with stories of excitement, expectation, testing, and triumph. A common expression in it is—"Jesus is mine," "Happy in Jesus," "Trusting in Jesus and happy in Him," and "God our Helper."

Thank God for the courage of those brave, dedicated, persevering pioneers. They challenge us in commitment.

Addresses of C.I.M. Missionaries

MISSIONARIES ON FURLOUGH:

Mr. and Mrs. Lawrence Rempel
Mountain Lake, Minnesota

IN THE HOMELAND:

Miss Lena Friesen
Jansen, Nebraska
Miss Sarah Friesen
Jansen, Nebraska
Miss Frieda Guengerich
Box 83, Deer Creek, Illinois
Rev. and Mrs. Sam Ediger
6731 S.W. 54th Ave.
Portland 19, Oregon
Rev. and Mrs. Rudolph C. Martens
Box 17, Fairview, Michigan
Miss Anna Quiring
Box 105, Mountain Lake, Minnesota
Mr. and Mrs. Elmer Regier
Rt. 4, Goshen, Indiana
Miss Amanda Reimer
760 Broadway Avenue
Winnipeg 10, Manitoba, Canada

Dr. and Mrs. Merle H. Schwartz
811 Osage, Normal, Illinois
Rev. and Mrs. Richard Steiner
Taylor University, Upland, Indiana
Rev. and Mrs. Allan Wiebe
720 Howe St., Dallas, Oregon

Retired

Rev. and Mrs. John P. Barkman
1717 So. Winery, Fresno, California
Mrs. Emma Moser
318 W. Main St., Berne, Indiana
Miss Erma Birky
33 South Parkwood, Pasadena, California
Miss Agnes Sprunger
805 N. Jefferson, Berne, Indiana
Rev. and Mrs. Frank J. Enns
312 S. Pine St., Inman, Kansas
Miss Kornelia Unrau
901 Uglow, Dallas, Oregon
Mr. and Mrs. Roy Yoder
1320 N. 30th Drive
Phoenix 9, Arizona

ON THE FIELD:

B.P. 123, Leopoldville

Republic of Congo

Mr. and Mrs. Henry Dirks
Rev. and Mrs. Robert Bontrager

B.P. 123, Limete, Leopoldville, Republic of Congo

Rev. and Mrs. Melvin J. Loewen

B.P. 4081, Leopoldville

Republic of Congo

Mr. and Mrs. Harold Harms

B.P. 1, Tshikapa via Leopoldville

Republic of Congo

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The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry on the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:16-18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the Church as its center.

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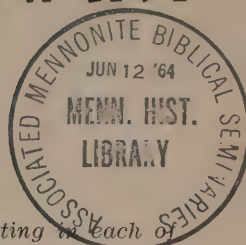
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THE CONGO MISSIONARY MESSENGER



"I've been asked by the local church conference to conduct a meeting in each of the churches with elders and evangelists on responsibility of soul winning. . . . Wish I were two or three people to get all the wonderful things done that can be done right now." Levi Keidel

*Levi Keidel leaving
stock with teacher
in charge of
sub-outlet
at village
of Mueka.*



APRIL - JUNE 1964

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THE CONGO MISSIONARY MESSENGER

Published quarterly at North Newton, Kansas, by the Congo Inland Mission Board, 251 W. Hively, Elkhart, Indiana.

All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The Congo Missionary Messenger, 251 W. Hively, Elkhart, Indiana.

Prompt notice should be given of change of address, always giving both old and new addresses.

Second Class postage paid at North Newton, Kansas.

VOL. XXXIV APRIL-JUNE NO. 1

Editor: Reuben Short

Publication Policy: The MESSENGER is sent to members of the loyal supporting constituency of the Congo Inland Mission requesting it. It is our aim to publish four issues each year. There is no regular subscription charge. Publication costs are covered by freewill offerings of the readers who also are financial and prayer supporters of the C. I. M.



Reuben Dyck, Board Member

"It is important that at a time such as this we do not become disheartened. The great commission is still our responsibility."
Dyck

SHOULD THE CHURCH MAKE INVESTMENTS INVOLVING RISKS?

by Ruben Dyck

THE reason for asking such a question at this time is quite obvious. We are in a time of crisis, not only in the Congo but in other areas of the world as well, and prospects are that greater demands will be made on the Church if it is to continue its work of world evangelization.

In order to answer this question let us divide it into two parts and ask first,

Should the Church make investments?

We would without too much hesitancy answer, "The Church of Jesus Christ must invest if it is to fulfill its God-given commission." There can be no growth, no expansion without it. This is true both of the local church work and its missionary outreach.

The attitude of the individual believer regarding this matter of investment becomes very important. In fact, here lies the crux of this problem. A man may, of his savings or even of his salary, invest a certain amount in an enterprise. If

the venture pays well he is happy, if it fails he has lost some money but not enough to be seriously affected by it. He really did not become involved in the enterprise.

The Christian may have a similar attitude toward the work of the Lord. He gives some of his money and time to it, but the investment is small and does not appreciably affect his manner of life. Not much is invested and the results are not vital to him.

I wonder if this attitude is not all too common with us in our relation to the local church and the world missions program. We have some interest in these, we make an investment of some time and money, often under pressure, but we do not become seriously involved to the extent that the success or failure becomes important to us. If we recognize that we are lacking in interest and concern for the work of the Lord, then we might ask,

(Continued on page 4)

CHURCH INVESTMENTS

(Continued from page 3)

How much should I invest?

When in the eternal program of God for his Creation, a way was planned whereby a world that was lost and separated from Him could be redeemed and reconciled, God made an investment for the salvation of mankind.

"For God so loved the world that He gave his only begotten Son. . ."

John 3:16.

"He that spared not his Son, but delivered him up for us all. . ."

Romans 8:32,

God invested the most priceless possession of heaven that man might be redeemed. God became involved by investing the best that He had.

The Parable of the Talents

In the parable given by the Lord Jesus in Matt. 25:14-30, the servants were given talents in varying amounts and then were told to "occupy till I come." Two of the servants took their talents and invested them. The one servant did not embezzle or squander his talent, he just refused to invest it. When the master returned, the faithful servants were asked to give an account of their investment. They received commendation and reward, "Well done thou good and faithful servant . . . I will make thee ruler . . . enter thou into the joy of thy Lord." The slothful servant also had to give an account. He was condemned, suffered loss and punishment because he refused to invest.

A three-fold application can be drawn from the parable. (1) All believers have been given talents in varying amounts. (2) All are responsible to invest all that has been given them. (3) For all, there is a day of reckoning coming when each must give an account of his investment.

Discipleship

In Luke 14:25-33 Christ gives the qualifications necessary to become a disciple. Again investment is necessary—total investment. Family relationships, personal possessions, life's plans must be yielded to the Lord.

" . . . whosoever he be of you that forsaketh not *all* that he hath, he cannot be my disciple."

If we would draw one conclusion from these passages of scripture it would be that it is our responsibility as believers to invest all.

Possibly the need of the Church in these crisis days is to evaluate our personal investment. Have we invested enough so that we are seriously involved—yea, more than that, have we invested all?

"I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Romans 12:1

Let us now proceed to the second part of the question.

Should the investment involve risks?

It would be well to make clear what we mean by the word *risk*. If we understand by it danger, hardships, persecutions, disappointments, loss of possessions and even life, the answer must be "Yes." If by risk we would understand the possibility of no reward, no value, no returns for the investment, the answer is definitely "No." The investments in the Lord's work involve hardships and the results are often not immediate and not tangible. It may be that instead of gain there appears to be loss: instead of victory there appears to be defeat. Business investments can result in loss and even ruin. Investments made in the Kingdom of God, directed by the Holy Spirit, are always sound, and will bring sure reward.

"Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

Col. 3:24.

It is important that at a time such as this we do not become disheartened. The great commission is still our responsibility. The immediate results may be discouraging, yet especially in the circumstances ". . . it is required of stewards that a man be found faithful." 1 Cor. 4:2. We who are at home want to pledge ourselves to wholehearted support in prayer and giving. Our missionaries who are facing severe tests we would invite to read Hebrews, chapters 11 and 12. There is comfort in knowing that others before us have risked much for God and have by faith "obtained a good report." May we accept the challenge.

Why I Feel Needed

by Fanny Schmallenberger

COMING back to Mutema was like going home. To be sure old friends seemed older, young acquaintances had matured and former children were now adolescents. Babies had to be introduced and most of them did not whimper when they saw my pale skin.

Many women greeted me with bear hugs and hearty hand shakes and it was real nice to hear the Tshiluba greeting, "Muoyo" (Life to you) once again. Then came the inevitable questions: how are you, where have you been and what were you doing? Did you see any of the other missionaries? I told them that I stayed home longer in order to help my sisters care for our invalid mother and they seemed pleased; convinced that it was the right thing for me to have done.

Baba Wodia and Baba Wona, veterans in the faith, thanked God for answered prayer. Wona dropped on her knees and clapped her rough hands; all the while thanking us and praising God. These women, along with other Christians, prayed that God would send the missionaries back and they especially wanted ladies. They needed help in the maternity work and in the women's activities.

Our station chairman, Pastor Yone Mpanda, Pastor Kasanda Davidi and our young Christian chief Mpinda Honore were quick to say hello and welcome me.

For many days following my arrival callers came and chatted. Some of them had sad experiences during the tribal terrors. A few brought gifts: eggs, bananas and pineapples and whatever they had.

It took a few weeks to get settled and readjusted to living on a bush station where all is quiet and there are not many conveniences. But since I already felt wanted and needed the process of digging in was not so painful.

Finally the Church Council met and all four of us were assigned to our tasks: the Dicks, Miss Mary Hiebert and I. All of us were invited to become permanent members of their Council and to us this was a fine expression of their confidence.

I was given the S.S. Teachers' Class and the women. I was also asked to help Miss Hiebert in her pre-natal and baby clinics—especially in the out-villages.

The official welcome for the four Mu-

"As long as I am invited by the Congolese to teach and preach His Word; as long as I am asked to be a member of any one of their groups, as long as my advice is sought, as long as I can gossip the gospel, and as long as I am given a home I shall accept the challenge and feel not only wanted but needed. WOULDN'T YOU?"



Miss Fanny Schmallenberger.

tema missionaries was given on Christmas Day. We, and our guest missionaries, were invited to the chairman's home for a big dinner. There were twenty-three of us at the table and the atmosphere was warm and friendly. One sensed a deep feeling of mutual respect.

Kind words of welcome were read by the chief who happens to be the pastor's son-in-law. As we sang "Blest Be the Tie that Binds" our hearts were touched and we became more aware of its real meaning.

We had been asked to bring only cold water and something for dessert besides

(Continued on page 19)

CONGO: Shall We

IN late January 1964 Congo hit the big headlines again. Within a few weeks organized bands of terrorists in Kwilu Province brought government, commercial, and mission functions to a standstill. Their systematic methods of torture, murder, and destruction were directed primarily against government and missionary personnel and installations; this bears out reports that their leader Pierre Mulele, was carrying out a plan that had its origin in Communist China.

Christians who have long supported mission work in Congo are trying to find some sense of meaning in this tragic turn of events. Why does God let mission buildings, vehicles, and personal effects be put to the flames? Why does He permit missionaries, dearly loved, dedicated and prayed for, pass through traumatic experiences after which they can never be the same? Are these events His way of showing us that it is time to terminate our mission efforts in Congo? Why keep on praying and giving for Congo missions if the door is closing anyhow?

Work Continues

We live just east of the affected area. While fresh rumors reached us almost daily of the terrible things transpiring in Kwilu Province, mission work elsewhere in Congo went on much as usual. I continued a 300 mile scheduled tour to supply literature to some of our 44 sellers scattered across a three-province area. After that, I participated in an inter-mission literature committee meeting at a mission station 140 miles in another direction.

A church visitation program is underway in our home city of Luluabourg; people are delighted to see us and many are coming to Christ. Reports from elsewhere in Congo indicate a general disenchantment in political independence is turning many back to Christ and the church for a solution.

In spite of events in Kwilu Province, the Congo Protestant Council carried out its scheduled meeting at Elizabethville with 70 delegates from 30 missions

and churches from across Congo. Mass circulation of Christian periodicals in three of Congo's five main vernaculars continue their outreach. Arnold Prieb of the American Mennonite Brethren Mission continued daily vernacular Gospel broadcasts beamed to the rebel affected area. Thus the work continues, now underlined with a greater sense of urgency.

Present Opportunities

In 20 of Congo's 21 provinces, opportunities to witness for Christ continue unparalleled. By far and large, Congolese from the humblest to the highest are open to the testimony of the Gospel. National and Provincial governments grant missions privileges accorded no one else.

Church leaders want missionaries to help them in virtually all phases of church work, from village evangelism to the highest levels of theological education. Luluabourg church leaders have asked me to lead them in a series of classes on soul winning. Church leaders in Central Congo's most economically progressive area feel slighted because we haven't been able to set up literature selling outlets in their larger centers of population. Free radio time is being offered taped Tshiluba Gospel broadcasts, a project still in its planning stages.

Fruits of Terrorism

The spiritually refining effects of revolution began emerging from the outset of trouble. There is Pastor Weyandama Emmanuel; while Mulelists were burning houses on Kandala mission station and people were fleeing in terror, Emmanuel stood at the door of his house and said, "I'm staying here with my wife and children; you can do to me what you like." They beat him.

Or there is Kakese Samuele; he risked his life to keep a mob of weapons-brandishing terrorists away from missionary Harvey Barkman so he could complete arrangements by radio for the safe evacuation of missionaries of Mukedi station. Later he hid the equipment to save it from destruction.

Call It QUITs?

by Levi Keidel

Or there are Kipoko David and Pastor Kindumbi Jacque. They led five Bible Institute students, their wives and children, on a perilous 50 mile foot-trek through terrorist infected country to safety. On several occasions when weary and fearful, they were refused food, water, and lodging at villages along the way. Their reply? "It's no affair; but before going, we want to leave you with the Word of God." Then followed Scripture reading, a brief sermon, and prayer.

Heroes are not hard to find; wherever there has been the venting of this present form of diabolic aggression, there are those who have lifted high the banner of Jesus Christ at the risk of their lives.

In terms of mission work, this is good news; unfortunately this is not the kind of news that generally makes the big headlines. Newspapers, whose life blood is in large circulation figures, tend to exploit the readers' hunger for the violent, the ugly, the spectacular. When these bizarre elements of a given picture are blown greatly out of proportion, the positive aspects that are necessary for an overall objective perspective are largely overlooked and forgotten.

Let's Be Fair

Perhaps we can better understand the problem if we turn the picture around. American people are rightfully indignant when the foreign press attempts to interpret the American Civil Rights problem by showing only its incidents of violence. The problem is deeply rooted. Widespread racial conflict is not totally out of the realm of possibility. But the American people would like for the world to believe that they with their government are coming to grips with the problem, and that they are on the way to a solution.

Congo would like for the foreign press (including the American press) to show a similar measure of sympathy and understanding to her problems. There is widespread dissatisfaction about how things have gone since independence; but this doesn't mean such dissatisfaction is going to be expressed across the length and breadth of Congo by Mulelist

terrorism. Neither are Congo's problems unique; they can be duplicated in virtually every less-developed nation of the world.

The Congolese government and people would appreciate the faith of the foreign press that, though their problems are grave, they just might *not* be racked by widespread revolution. They would like the foreign press to believe and hope that they are coming to grips with their problems, and that they may eventually solve them.

Congo has other points outside Kwilu Province which are potentially explosive. Just as it is impossible to prophesy the outcome of the American Civil Rights issue, the South Vietnam conflict, or the Berlin problem, likewise it is impossible to accurately predict the future of Congo. Will violence break out elsewhere? If it does, will the forces of law and order be able to bring it under control? Will other such reactionary elements become linked with the Kwilu revolution?

Shall We Quit?

Because we do not know the outcome of United States' problems of domestic and foreign policy, would we recommend our government to toss in the towel and call it quits? People would cry, "No! That would be catastrophic. The Communists would get the upper hand in the cold war struggle, and would eventually crush us."

If continuing the east-west struggle is so important in order that our material security be assured, how much more important is it where we are dealing with the *spiritual* security of eternal souls and the cause of the Kingdom of God? To us as Christians, which cause should claim our highest loyalty?

We may find greater satisfaction in directing our gifts and prayers to a portion of the globe that enjoys a more status-quo climate; but in doing so, we are hardly being spiritually realistic. Congo's healing and salvation will be found only in the power of the Gospel of Christ; and we missionaries are purportedly its

(Continued on page 19)

A SHAFT OF LIGHT IN CLOUDED CONGO SKIES

by James E. Bertsche

MAWESHA Apollo, a tall, powerfully built man, strolls slowly along the aisle of the little CIM chapel at Benna Nshimba, a heavily populated section of the Tshikapa area currently inhabited largely by Bapende and Baluba. Although it is a week night in a busy urban center, the chapel is filled to the door for the people are turning out to hear a remarkable pastor-evangelist during a week of meetings. Every eye is on him as he makes his leisurely way along the aisle. Dressed in a knit shirt, the slope of broad, heavily muscled shoulders and arms is clearly seen. There are the narrow waist and the heavy thighs that could be the envy of many an aspiring collegiate fullback. There is the easy and lithe tread of a strong man in the prime of life. But above all else it is the scars which hold the attention and the eyes of the watching audience. Great ridges of deformed tissue, lying under shiny brown skin, circle his arms at the elbows; lesser but still very noticeable marks are at mid-forearms and wrists. Returning to the chapel pulpit he promises to give his life's story and testimony the next night. The next night the chapel is again full.

Brought to Tshikapa from Mwene Ditu, a center in South Kasai where he currently holds a pastorate in the Congo Presbyterian Church, to hold one week series of meetings in two of the CIM chapels of the area, Mawesha Apollo made a sharp impact upon the people of the area — Congolese and missionaries alike.

On a Sunday morning, clad in his clerical gown, he held his audience captivated for 40 minutes with the masterful use of his expressive, tonal Tshiluba

language. His grasp of Scripture and the astonishing amounts that he constantly quoted from memory made a continuous impression throughout the two weeks. Largely self-educated, the machine gun pace at which he read Biblical passages far surpassed the abilities of many of those in his audience who were supposedly his superiors in academic achievement. His knack for breaking abruptly into song in the midst of his messages often threw the point he sought to drive home into sharp relief. In a clear, strong baritone he would sing from memory a verse or two of a hymn whose text proved to bear a startling resemblance to the emphasis of the moment in his message.

His sermons were typically given point and obvious application by the ample range of illustrative material he used. There was the message centering about the theme of growth and fruit bearing in the Christian life. On the banister of the chapel platform were two cement blocks, each quarter filled with dirt. On one dirt filled quarter lay seeds of corn. From a second shot the spear of a sprouting kernel. In a third stood a withered, worthless stalk and in the fourth quarter was anchored a tall, ear-laden stalk. Before the eyes of his audience there was, in perfect illustrative form, the heart and essence of the message of the evening.

On another occasion, the message revolved about a stick, a hoe handle and iron hoe head. Emphasizing the truth that we are all redeemed for a purpose, he pointed out that once a stick has been cut in the forest, brought to the village and shaped into a handle by the local craftsman, that stick is forever after known as a handle. It can never return to its former state as a worthless stick. It can, indeed, be a worthless hoe handle but never again a worthless stick without identity. But to accomplish its purpose, the handle needs its iron hoe blade —and as he inserted this into its socket, Pastor Apollo made the applications to the attentive audience. If you are a handle, what kind of handle are you? One with the hoe head of the Holy Spirit inserted or a no-account, good-for-nothing handle, doing nothing, a reproach to your name? The congregation disappeared that evening with the question in their minds: "Are you sticks or handles? And if handles, what are you doing?"

One evening Pastor Apollo sat with the Tshikapa missionaries as he had been invited to speak to them at their weekly

prayer hour. Using an African painting off the wall of the missionary home depicting a lone oarsman standing in a dug-out canoe making his way along a Congo stream, he pointed out simply that we . . . we missionaries and he, a Congolese servant of God . . . we are not our own. As the Congo dugout is at the command of its skilled oarsman balancing in its stern, being turned, maneuvered and propelled according to his will, so we must also be controlled and directed by the Spirit of God, responsive and submissive to His directive will.

But it was during informal hours through the day and evenings after service that Mawesha Apollo was at his effective best. Seated in typical Congolese circle style in the living room of his host's home, it was in the free give and take atmosphere of a question and answer period that he undoubtedly left his greatest impact on people. With his Bible lying open on a table before him, he made repeated references to his own experiences which bespoke at one and the same time the reality of his own relationship with God and his deep rooted confidence that this same relationship could be that of any person who was ready to come to terms with God. Flipping the worn pages of his raphia cloth covered Bible with a deft familiarity born only of years of perusal, he punctuated his comments, testimony and suggestions with Scriptural passages — some quoted from memory, some found and read, some cited to another to be found and read—all with an equal ease and assurance. And in the short sleeved informality of these hours of fellowship, there were always visible the scars—scars that bore mute witness to the past life and experiences of this man.

Mawesha Apollo was born to Baluba villagers in the early 1920's at Ganda-jika, an area which now is one of the regions in South Kasai where many refugee Baluba have started life anew. Although having non-Christian parents, he enrolled as a child in a nearby rural Catholic school. Before completing his primary education, however, he dropped out of school and began a restless, aggressive and turbulent life which was to bring him eventually to Kolwezi in Southern Katanga where he secured employment as an electrician's helper with the Union Minière, the great mining concern of copper rich Katanga. Quick of wit and eager to learn, he was soon employed in the capacity of a "kapita," i.e. a foreman

having the responsibility of overseeing and directing a group of laborers. But while moving up the employment ladder, he also lived a lusty life in his free hours—a life which brought him one fateful day in 1944 to bloodshed. During a drinking bout, he got into a brawl with a woman and was consequently arrested by police. So violent was he in resisting them that some Belgian soldiers were summoned to take him in hand. In the free-for-all fight which ensued, he snatched a stick from the ground and clubbed a soldier over the head killing him.

Having thus attacked military personnel, he was seized and bound in chains. His arms were bent sharply behind his back and chained elbow to elbow, wrist to wrist. His legs were chained at the ankles and drawn back and up at an angle permitting the chaining of ankles and wrists together. It is in this brutally trussed condition that he was kept for a total of ten days, in the meantime being thrown into a railway car and transported to the Central Prison at Elizabethville where he was kept in maximum security quarters. During the ten days he was in chains, his arms and legs being trussed in such cramped positions, began to swell. As the limbs grew larger, the unyielding links of the binding chains cut deeper and deeper into his flesh finally creating angry, bloody sores.

Mawesha was promptly tried for his crime and was sentenced to life imprisonment. During the following six years, he vented his resentment and animosity on all those about him. Using his great physical strength, he often was the instigator of arguments and fights and often inflicted physical injury on fellow prisoners. He was regarded by his keepers as an incorrigible who would spend the rest of his days within the confines of prison walls.

It was in his seventh year in the Elizabethville institution that he became acquainted with a newly admitted prisoner who was to be instrumental in changing his life. This man, a Protestant, who also had been involved in the death of a person, turned to his faith for sustenance and courage in his prison life. Mawesha Apollo observed him in prayer a time or two, then asked: "What are you doing?" "I'm praying to God," came the response. "Why?" persisted Mawesha. "You surely don't think God can do anything for you in this place, do you?" "Yes, I do," was the reply. Then, after

(Continued on page 18)

KEYNOTES

by missionaries

Ben Eidse says—

"The few weeks prior to the evacuation were highlights in our witness at Kamayala. January 6-11 was evangelistic week with two services daily, at 7:00 a.m. and 3:15 p.m. The book of Romans appropriately met our twofold aim of evangelism and Bible teaching. In all 130-150 inquirers were counselled, slightly over half being first-time decisions.

Victories were also won at church council that week. Our head pastor had been hesitant to tackle certain touchy problems, but when presented to the church committee they were dealt with in a mature manner. Praise the Lord!

The following week each of our four pastors held a week of evangelistic services at four posts. You should have seen their radiant faces as they reported the blessings of the Lord.

Pastor Marc reported excellent attendance at our Kahemba state post, with over 200 rededications and 13 inquirers for salvation. He had dealt personally with the local administrator and with the captain of the army. The people had expressed interest in another similar effort in the future.

Pastor Manuel told of 35 coming for counseling at Tshifwameso, including one chief. The villagers wished that the services could have continued for a month.

Pastor Paul said 13 inquirers came to Bindu Post. He also ministered in some of the neglected villages of the area.

Please pray—

- that Communism may not succeed in gaining control of the Congo nor of Kwilu Province.
- for a peaceful solution to the tribal difficulties in Kamayala area.
- for the Lord's direction in the crucial decisions that church leaders, mission boards, and missionaries are called upon to make in these days."

Melvin Loewen says—

"Though limited transportation facilities and red tape can take pleasure out of traveling, both Congolese and strang-

ers enjoy freedom of movement. In fact, Congolese are freer to move now than before independence. . . .

"These basic freedoms, only partially enjoyed by missions in some other areas of the world, would lend cause to optimism for the work of the Church in Congo. Missionaries may have to abandon certain areas because of local tensions, but the national picture, as related to freedom to work, remains positive for the present. . . ."

Fremont Regier says—

"We enjoy our studies and feel that we are making progress. However, we are very anxious to get to the Congo and will certainly welcome the day of our departure for the land of our calling."

Glenn Rocke says—

"It has been a real pleasure to be able to be out in direct evangelistic work a good deal of the time since last November. This is the fourth series of services and classes we've had with our evangelists in different areas. They bring with them their manioc for eating during the two weeks of class. They usually come from an area with a radius of 20 or 30 miles. Classes are held each morning. Afternoons are spent in study with one or two services in their villages each evening. In general this effort has been greatly appreciated by our teachers as well as the Christians. Bible and Christian literature sales are very good."

Mary Hiebert says—

"It is of interest to us that there are more barrels coming our way. People out here clamor for baby clothes. They cannot understand that I restrict them. But with ever-increasing clinics, both on the station and villages, there is an increasing demand."

"The Dicks were out at Lubami when the Kwilu Province trouble began. Fanny and I were the only missionaries on the station, but we had no reason to fear. We made several trips out in the area during that time and not at any time did we

feel resentment. The local people are most concerned that such shall not happen in this province. A certain group has made a vow (rumors) that if they find any youth group leaning toward that side they will be dealt with most severely"

Tina Quiring says—

"Many, many times the government has asked for our Bookstore and Mission office building. We were always able to stall them but not so this time. They gave us three days' notice last week and informed us if we were not willing to move out they'd move us out by force. Vernon has been counseling with the officers and Forminere and the final decision is that we move. They said from the beginning that they'd give us another house for the Book shop. They did not commit themselves until this morning. We had prayed much about it and feel that the Lord heard and answered our prayer. They offered us the house which Russell and Helen Schnell already had ready to move into a year ago—then the government took it away from us—now they give it back. At least we hope it will be vacated in the morning so we can move in."

Note: The bookstore is now moved and doing business.

CHILDREN OF MISSIONARIES

(Continued from page 15)

have parties, and do many other interesting things.

One group, the grammar school, junior high, or high school, usually goes to the dam alone at one time. When the grammar school goes, we all load onto the big red truck and ride down to the dam singing songs like I am working on the railroad, and waltzing Matilda and other familiar songs. When we get there everyone jumps out and runs down the path and waits until Aunt Mary or Uncle Sid (whoever took us down) comes and after we have chosen buddies, we may go in.

Sometimes there are kite contests. The kites are judged on four things—prettiest, the one that goes up the highest, the one that stays up the highest, and the most original.

Every year there are two parties, the Thanksgiving and the Valentine's. You sit by a boy and then there is some kind of game or movie afterwards. On Easter we had an Easter egg hunt. The paper eggs counted 3 points, the plastic eggs counted 10, and the prize egg counted 50 points.

We do many exciting and interesting things all the time here at Central School.

Sincerely yours,
Linda Bertsche

Dear Friends,

When I first came to Central School it was a surprise to me. I didn't expect it to be like it was. I knew nobody which wasn't or didn't seem to be very interesting to me. Besides me being new (completely) everyone was friendly. Besides me making friends with the rest of the people, I made good friends with the dorm counselor as well as the teachers. Many people say that's the best bet, and I agree. It's always good to get acquainted with them because they can always help you get along with the rest of the student body, and they help you get introduced in a more wanting and a more interesting way.

After about two weeks had gone by I was well enough acquainted to get along with anyone. Like always, a Congolese would come up to me and ask to be a friend, and through that one person, you can get acquainted with almost any boy in the village.

Since I was the only one in the seventh grade at the time, I had hardly any trouble catching up; for that matter I had no trouble at all. In the second term my classmate, Fred Williamson (A.P. C.M.) came to abide in unison with me. He seemed to be smart and had a queer sense of humor. I then realized that I couldn't be the smartest in the class. With my ever-the-same grades of B's, C's, and D's I felt completely outnumbered to the straight A's along with a few B's.

When the second year of my living in Congo came, the eighth grade jumped to the record of five pupils. What used to be a one person 7th grade now was a five person eighth grade. I got third in the class with Carolyn Graber while the defeating ones were Sandra Bertsche and Fred Williamson (a former 7th grader). I finally decided it was just as good to be where I was than to be the only one in the class. But I have to admit (still) it was fun being the only one. I could go as fast or faster than I wanted to (depending on the teacher).

In the second year the school had suddenly doubled. In 1962-63 there were 35-40 people; now there are up to 60 people. The school has gone from peace and the 7th grade to louder and the 8th grade.

One of the very uncommon sports of Central School is bat killing. It will be about ten minutes before bed time when everyone is to be quiet, and suddenly someone will start saying or hollering, "Bat! Bat! Get a broom or bat and shut the doors! A bat!" And in less than thirty seconds the dorm will come out with weapons of all types such as bats, brooms, books, pillows, boards, and rarely shoes, and almost always a tennis racket. The bat would get hit once and would fall. Someone brave and daring would get down and throw it up again. If it wasn't dead but was knocked out it would fly again. This process would be repeated until the bat would finally meet its fate. Then someone would take the bat (if not bleeding) and put it under someone's pillow to see him have a heart attack.

This is only a mild look at what fun and interesting happenings (as well as get acquainted) go on at Central School.

Yours truly,
Paul Keidel

At Long Last

by Charles Sprunger

CERPROKA—What is it?

CERPROKA, which stands for the French name meaning "Center of Protestant Radio of the Kasai," was organized jointly by the American Presbyterian Congo Mission (A.P.C.M.) and the Congo Inland Mission (C.I.M.) at a meeting in Luluabourg from March 10 through 12. This is to be a production center, including a studio, for preparing taped Christian programs in the Tshiluba language or dialect for broadcasting by radio. Other churches and missions of like faith have been invited to join this cooperative effort.

We have talked and prayed a long time for Tshiluba programs for use over radio, and now it is finally materializing. Praise the Lord!

THE CHALLENGE OF CHRISTIAN RADIO PROGRAMMING IN CONGO

Cha, Cha, Cha

As one goes through a Congo city or village, one's eardrums are bombarded by blaring "Cha, Cha, Cha" and other dance music coming out fullblast from loudspeakers of cabaret music systems, or of family radios around which the neighborhood may be gathered, or of portable transistor radios being sported by their owners as they stroll proudly down the street or road. As a matter of fact, "Cha, Cha, Cha" and related types of music make up the biggest part of the radio listening diet of the Congolese.

Symptoms, rather than cause

While there is little inspirational value in the above type of radio programming, what the Congolese really need now is encouragement and inspiration for their souls—not just something light and cheap to drown their concerns momentarily as they swing and sway and drink their beer. Congo is a sick country, and the Congolese realize it (and will usually admit it). Insecurity and frustration are felt by the masses as their once prosper-

ous country weathers one crisis after another, only to go into still another crisis, as the economy continues to deteriorate, as graft and corruption are prevalent and as Communist-trained youth systematically terrorize and deliberately but blindly make a shambles of a large area considered to be a model region of the Congo. This insecurity and frustration will not be cured by this temporary treatment which tries simply to cure the symptoms, rather than the real cause of the malady.

We have not produced

But let us not criticize the Congo radio stations too harshly for not offering anything better and more profitable than they do, for we have not produced anything much that they can use. They simply do not have any selection of inspirational music and programs available to them. In spite of the fact that they are, for the most part, government owned and operated radio stations, they are more than willing to air both Protestant and Catholic religious programs that are prepared for them. What few Christian musical selections are available to them in the local languages are repeated over and over again each Sunday. By and large, we have not produced and made available to them what is needed, but it is high time that we get started.

We have been concerned

For several years now the C.I.M. and the A.P.C.M. have seen the opportunity, need, and responsibility to reach the Tshiluba-speaking masses for Christ by means of radio broadcasts.

Tshiluba, a major Congo language

Tshiluba is one of four vehicular languages which blanket the Republic of Congo. There are regular Christian broadcasts in the other three languages. But in Tshiluba almost nothing has yet been done through radio to reach the approximately two million people who use this language.

CERPROKA

Outlets available

ELWA, the powerful Christian radio station located in Monrovia, Liberia, beams many programs to the Congo. It has long been anxious to broadcast Tshiluba programs to our area and has asked us to prepare and send taped Tshiluba programs to them for broadcast. Government stations here in Congo in Luluabourg, Bakwanga, and probably Leopoldville would also welcome Tshiluba religious programs on tape.

We had a start

The C.I.M. had not only been concerned about radio work but had actually invested at least \$1,500 in recording equipment. This, along with my personal equipment, was all at Mukedi. I had made several trips to our secondary school at Nyanga to record hymns sung by musical groups there, trained by our missionary teachers. Some short radio messages had been recorded at the Bible Institute for eventual use. Along with my other duties, I had hoped and planned to have a weekly fifteen minute program ready to start airing over ELWA sometime during the first half of this year.

Recording equipment destroyed by terrorists

The violence that erupted in the Kwilu in January, and which hit Mukedi so unexpectedly, has set us back. In fact, the station has been thoroughly looted, and as far as we can gather, our equipment has all been lost, as well as the materials we already had on tape. Near Kandala, my International "Scout" vehicle, which I had outfitted for recording work, was burned. This all will necessitate starting from scratch again, but the Lord is able.

How Cerproka was born

With our two mission stations in the Kwilu not open to us at the present time, and with the likelihood that that area will not be reasonably safe for some time to come, the C.I.M. is now ready to go into radio work in earnest and to release me of all other duties so as to de-

vote full time to Tshiluba radio programming. With this in mind, representatives of the C.I.M. and A.P.C.M. met together in March and organized CERPROKA.

What is needed?

First of all, CERPROKA will need a home, in Luluabourg. At present it is very hard to rent residences or other suitable property in the centers or cities, where the work of CERPROKA can most efficiently and economically be done. On the other hand, good properties are quite easy to buy, at very reasonable prices. Furthermore, to have a studio that is really serviceable and convenient, one almost has to own it and build and/or remodel to meet one's particular needs. This will mean a considerable capital investment to get started. We feel that about \$15,500 will be necessary to buy the minimum basic facilities—i.e. one residence, one studio building, basic recording equipment, and one vehicle. Compared to what the same facilities would cost in the U.S.A. this is a real bargain. Since this is to be a cooperative work, no one mission society alone will have to put out this whole sum of money.

Besides this, the operating budget for the last half of 1964 will amount to about \$4,500.

Waiting for funds and the "go ahead" signal

At present we must stand by and wait for the necessary funds. Until they are given or allocated, we can do little but make plans, so that when the funds materialize we will be ready to act without losing too much more precious time. Even when the money becomes available, it will take several months for the equipment to arrive here, as well as for the property to be decided on, purchased, and fixed up for the purpose for which it will be used.

Conclusion

It is high time that we move into the field of radio evangelism among the Tshi-

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Children of Missionaries at Central School Lubondai



Above—an Easter scene

Across top—Bradley, Carolyn, and Stanley Graber

Across middle—Sandra Bertsche

Across bottom—

Front row—Perry Keidel, Becky Zook, Emily Graber, Priscilla Keidel, Linda Bertsche, and Evangeline Classen.

Back row—Mark Janz, Bradley Graber, Paul Keidel, Larry Janz, Rusty Schnell, Stanley Graber, Carolyn Graber, and Sandra Bertsche.

Dear Friends of CIM,

When I first came to Central School the only ones I knew were the Bertsches and Keidels. But since everyone was so friendly I had many friends the first week. We have many activities including basketball, volleyball, and tennis. There is a Junior high choir as well as a grammar school and a high school choir. We have three boys' dorms and three girls' dorms. Our dining room is a large place and at breakfast, dinner, and supper everyone is hungry and ready to eat. Our campus is large with big palm and mango trees. I have a wonderful time here since there are always many interesting things to do. The teachers are always helpful. I am in the seventh grade.

Sincerely,
Bradley Graber

Dear Friends,

I am happy that you asked us to write about Central School. Some of the things we enjoy here are the large campus which includes an orchard, the student kitchen where the students are allowed to have parties in their spare time and make anything they want. We have had three big parties this year—a Thanksgiving party, a valentine's party, and a Latin party given by the Latin class. Every morning before classes begin we have chapel for 15 minutes in the auditorium. At the end of every six weeks we have exams and then a four day week-end when most of the students try to find a way to get home.

Carolyn Graber
8th grade

Dear Friends,

At C.S. rising bell rings at 6:30, we have breakfast at 7:30 and school begins with chapel at 8 o'clock. School lets out at 3:15 in the afternoon. Then we have games from 4 to 5. 5:30 is bath time and 6 o'clock is supper. At suppertime we have devotions as one of the students reads the Bible and prays. On Saturdays we have picnics and often go to the dam to swim.

Emily Graber
5th grade

Dear Friends,

I am in the 8th grade at Lubondai, a boarding school for missionary children. It had been previously planned that my sister and I were to attend the school in Leopoldville, but too many children were already going there and there was no room. Even though we came to Central School unexpectedly, we were received very graciously, and were made to feel welcome.

The school is made up largely of Presbyterians, but Methodists and Mennonites attend too.

The school year is divided into 6 week terms. There are three 6 week terms in one semester and two semesters to a year. We receive report cards at the end of each six weeks. Also at the end of six weeks, there is a two to three day vacation, and anyone who has transportation is allowed to go home for the long weekend. At Christmas, however, there is a period of approximately 6 weeks which is always spent at home.

The monotony of school life is broken by several important events. In the first semester, there is

usually a field day, in which all of the students are divided into teams. All sorts of sports and events are held, in which you compete against your own age group. Points are given to the winner of each event—1st, 2nd, and 3rd places; the team with the most points in the end wins. Usually the whole team is treated to banana splits or something like that. Also, in the first semester, a large formal Thanksgiving party is held. Each boy invites a girl to be his partner for the evening. A very special meal is prepared and then served by the Congolese cooks dressed in white jackets. Afterwards some sort of entertainment is provided for the rest of the time. Whether it be pictures or games, it is always very much fun. Many hours of work are put into the making of decorations and planning of this party, and of the Valentine's party which is held in the second term. All of the children come dressed in their very best and try to act as formal as possible for one evening.

This term the Latin class of C.S. put on a banquet for the junior and senior highschoolers. They gave us a very interesting, exciting and educational time. We ate Roman foods, were taught a little Latin, played Roman games and even wore Roman costumes.

Our weekends are accented with folk games, parties, swimming at the dam, or get-togethers. In all, life as a missionary's child is quite interesting. I hope I have been able to give you a better picture of some of the things we as students of Central School do.

Sincerely,
Sandra Bertsche

Dear Friends,

When my family and I came out here in 1962, I was very anxious to get here to C.S. We came late but were welcomed cordially and soon were caught up in our studies. I only knew one student when I came here. That was Winifred Vass. She introduced me to many children and in about two weeks I knew everyone in the school. Then there were only 35-40 students.

Many people address our school as Lubondai. It is not; it is Central School for Missionaries' Children on the A.P.C.M. station of Lubondai.

This year there are 16 grammar school girls and 60 in all. Instead of name tags we have numbers. Mine is 9.

There are 36 weeks of school with 18 weeks to a semester. Each semester is divided three times. This works out that every six weeks we have tests and then get our report cards with our grades on it.

For activity, every Monday, Tuesday, Wednesday, and Thursday each group does 12 exercises at 4:00 until they are finished. Almost every Saturday we go down to the dam, play games, or have some kind of party.

You might not, but I like C.S. more than any school anywhere else in the world.

Yours,
Priscilla Keidel

Dear Friends,

I am a girl in the 6th grade at Central School (C.S.). It is a boarding school for missionaries' children.

We have all kinds of fun here. We go to the dam and swim and have picnics, play games,
(Continued on page 11)



"OH, WHAT A WONDERFUL MIRACLE"

Dear Christian Friends,

Oh, what a wonderful miracle has happened! One night in 1963 I was at my work as usual, delivering babies and caring for the women in the O.B. ward. We also daily teach these women from the villages, the Word of God, and then we talk to them about their hearts and try to bring them near to their Saviour. I had talked on Ps. 1:6, "The Lord knoweth the Way of the righteous, but the way of the ungodly shall perish." When I finished I asked, "Who believes that there IS a God and that He will come again?" Then one mother answered, "I believe that there is a God and that He comes again. Why? Because of what we saw when we had great trouble (sickness) at our house. You know there were so many people ill and many, many died of smallpox. Their heads would be covered with marks and they felt as if they were burning up with fire.

"Now listen and see the amazing thing that happened. My little child became very sick; his whole body was covered with pox and he could no longer talk. His father took him to a hut in the tall grass, we stayed with him; we knew he was dying. Now our little boy had a picture card with the verse on it: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." His older brother had taught him this verse and one day had put the little card on the doorpost, before he went away. This night when we were in great sorrow, watching over him, we suddenly at midnight heard him sing: Nzambi wa Kenda (God is Love). He sang all 5 verses. We were much afraid, he had never known this song, he couldn't read. 'Shall we take him up? No, let's see what he will do,' I said. He got up, went to the door, took the little card from its place and began to talk, 'Father, God, if you will take care of me, I will praise you with a song.' We know that a dying person is very weak so when we saw our child this way we trembled and I asked, 'What are you saying my child?' He answered, 'I am speaking to God, and He says I will be well tomorrow, I shall not die. Taata and Mama, God showed me love and He

taught me a song I didn't know before. He says my sickness will be gone tomorrow.' Then we saw that the marks on his body were changing, the smallpox were gone. We were very much astonished. Because of this I say, 'I know there IS a God; He comes again; that is why our child is well today. This is an affair for which to praise God truly, truly.'"

I know God is a friend of children and loves them very dearly. Mothers, let us remember to teach our children, and when they are sick bring them to Jesus Christ their Saviour.

I am your Friend,

Sengu Rebecca

Eglise Mennonite C.I.M. Nyanga

Archie Graber calls them MOUNTAIN TOPS and VALLEYS

It was on January 19 when a carload of our C.I.M. Church leaders and I left early to travel over 40 miles of very bad road. We parked the car and walked the balance of the way for one and a half hours, high grass switching us in our faces as we walked up and down hills, crossed a hanging bridge which was made from forest vines and sticks. As we were nearing the large village at the foot of the famous Dilunda hill, where these people ran for their lives and suffered so much but a few months ago, we heard singing in the distance. Many people were returning from a nearby river where 104 precious souls redeemed by the blood of the Lamb were baptized. Two of the songs they were singing as they marched slowly toward the thatched covered chapel were "There Is Power in the Blood" and "Glory to His Name."

The people were seated on poles the size of fence posts, many sitting on the ground both inside and outside, for the chapel held only half of the people. The service lasted for three hours and entirely in the hands of the African brethren, it was well conducted and inspiring, all but my seat became quite hard toward the last.

Truly the entire service was a MOUNTAIN TOP EXPERIENCE to see the Holy Spirit working in the hearts of

these people who so recently lost so much.

It was encouraging to hear their testimonies. Some told how the Lord spared their lives, others were thankful for the food they received from C.P.R.A. Pastor Kazadi said: "What we see here today rejoices our hearts. We have reached the third stage in our development. The first stage was before we could read or write. The second stage was being taught to read and write and do various things by the missionaries. We depended upon the missionaries to help us. Now here we have reached the third stage—it is to do things by ourselves such as we see here today."

After the service we were served an African dinner served African style, manioc mush, chicken, peanuts and bananas.

The entire service was so good, and would have been so rewarding to each and every one who helped on the field or in the homeland had they been here to enjoy the day with us. A MOUNTAIN TOP EXPERIENCE.

"STIMULATION"

by Archie Graber

Speaking with a Belgian businessman this week about some of the present problems with work in the Congo, he remarked, just before leaving, "You are a stimulation to the African." He did not go on to inform us just how he meant that.

In medicine stimulants are *not* given to people who are strong and enjoying good health, but rather to those who are about to loose the battle physically. Also there are the wrong kind of stimulants. The kind that result in a Skid Row and the sort of thing we see happening here in the "cheap" bars and night clubs of Bakwanga—a short-lived stimulus which ends in headaches and heartaches. Webster tells us that a stimulant is something which excites to activity. We trust that this is what my friend had in mind, when he said that we are stimulants to the African, the Congolese. Through this period of personal and national sickness, discouragement, and depression we hope that we have been an encouragement

rather than a critic, given suggestions instead of bossing and in a general way been a stimulant to courageous activity and healthy living. We hope too that the stimulants which have come from the churches of Europe and America and from the missionaries will not be a weakening habit forming thing but rather an encouragement to a strong Christian life.

Pre-Easter week and the glorious Easter morning are history. The Congolese pastors of the area and the city exchanged pulpits for those services. Their reports were very encouraging.

The project, "A Gospel of John for every school child" is well under way. There are over 21,000 children in Protestant schools in South Kasai.

Food conditions: In another 3 weeks the second crop of corn will be ready to harvest. In C.P.R.A. depot we have about 19 tons of food on hand, which is a bit of a reserve for special needs in hospitals, malnutrition among children, and a few new refugees who still are coming into the area. Corn and manioc are becoming more plentiful, but there still is a great lack of proteins.

We still have some real problems in securing building materials. The following is some of the work under construction:

Three, 3 room schools

A Bible school building

Two churches complete with benches

The first part of April we received another shipment of chicks. Due to some carelessness in shipping on the part of the airport, they arrived with about one-half of the 1500 dead. It really was a pathetic sight. However, the ones which are left must have been of sturdy stock for they have done very well and we have lost very few. There are some Congolese who have seen poultry as a good business venture. A few have built better houses for their flocks and are trying to do better poultry raising. One of the big problems is still feed and a good veterinary service for the village chickens.

Thank you for your prayers, your interest and support of the work of Christ in Congo.

Sincerely in Him,

A. D. Graber

A SHAFT OF LIGHT

(Continued from page 9)

some thought, Mawesha continued: "And what about me? Do you believe God can really hear me if I pray, and help me in this prison?" Upon an affirmative response, he fell into thoughtful silence. He had reached a turning point in his life. In the days following there were other conversations with his new friend. Then there came the time when his friend told him the story of Saul on his Damascus Road and of the Lord's intervention in his life. At that point, according to Mawesha, "All of my wicked past life loomed before me like a great wall. I saw myself as a "muntu wa tshianana" (literally a person of worthlessness) and I was afraid. I cried to the Lord and I was converted. My fears were gone."

New developments were not slow in coming. Told by his fellow prisoner of the Protestant Bible, some intrigue quickly took shape. (There was abundant Catholic literature available in the prison but Protestant literature and Scriptures were strictly forbidden on the ground that they fostered schism, sects and heresy.) Fifty francs were slipped to a sympathetic guard who in due time purchased a Bible at the local Methodist Mission and smuggled it back to Mawesha. By this time, his influence and witness were such that he was the center of a little group of men who were also aware of their spiritual needs if not yet all actually believers. In secrecy they met (around a single candle whose flickering light was hidden from guards by a curtain of blankets held end to end in a circle about them) and carefully split the Bible apart, book by book, distributing these portions to various members of the group. These pages were hidden inside the waist bands of trousers and in pockets. It was agreed among them that should one of them be caught with his portion, he would accept the lash of the hippo hide whip rather than betray the presence and location of the other portions. Thus they ensured among themselves the secrecy of as many portions of their Bible as possible.

As Mawesha Apollo began his eighth year in jail, he became an increasing influence among his fellow prisoners. Due to his persistence, regular services were now held and men were making professions of faith. He was, as he puts it, "eating" the books of the Bible he had in hand. He began committing to memory

passages that he found particularly meaningful. Later, when prison regulations concerning Protestant Scriptures were relaxed largely through his efforts, he said that he read the Bible "from corner to corner."

But it was not only his friends who were aware of the dramatic change in his life. Prison officials also had noted it as testified to by the increasing responsibilities they gave to him. At first assigned to such menial tasks as cutting grass and digging graves, his changed conduct gradually prompted confidence and by his ninth year of imprisonment, he held the trusted position of yard foreman having authority over his fellow prisoners.

It was also at about this time that Apollo began to think a great deal about his life—his past, his imprisonment and his future. Having now found something new to live by and to live for, the prospects of being confined to prison walls the rest of his life were galling indeed. But there was the cold fact of his folder there in the files of the prison office across the cover of which there was stenciled in bold lettering: IMPRISONED FOR LIFE. He began to pray much about this. Finally one day he fasted and asked God to give him an answer one way or another. During the night he received what he took to be God's reply to his prayer, i.e. the last phrase of Acts 1:20 which reads: "And his office let another take." So persuaded was he that this was the answer he sought that he began announcing to his friends that he would be set free. "I don't know when, but I'm going to be freed," he insisted.

It was one September morning in 1953 during his ninth year in jail that he heard a tap on his cell door and the voice of the prison warden calling his name. In response to Apollo's answer, the door opened and he was told that the next day he would be given his freedom. Did he have any particular wishes as to where he wanted to go? "I want a path letter to the American Presbyterian Mission at Luebo," he replied. "I'm going to Bible School."

Mawesha Apollo enrolled in the Luebo school for evangelists in January 1954 and was granted his certificate in June of 1956. His first assignment was as an evangelist at Pt. Francqui on the Kasai River. In two years the group he served asked that he be ordained as their pastor. Following a year of trial service at vari-

ous points, this was granted. In February of 1961, the violence of intertribal warfare erupted in his area and he had to flee with his family and others of his fellow tribesmen to Mwene Ditu in the South Kasai, the place where he now lives and serves the Lord.

On the last Friday of his series of meetings in the Tshikapa area, he was speaking to a house full of people from this urban area. His audience was composed of secondary school students, a scattering of government employees and officials; mothers and wives, laborers and commercial people. Among them were those who in the past had come from small villages in the surrounding country side; who had once attended Mission schools, professed faith in Christ and were baptized; who had since come to the urban center and, in following the elusive glitter of money, status and supposed sophistication, had become careless and indifferent with regard to the church. There were among his listeners those who had succumbed to the temptations of revived tribal practices contrary to their commitments as Christians. There were the youth so many of whom see the ultimate values of life in the new Congo to consist of a position with the government with the suit coat, brief case and tiny corner of office space it bestows upon the "fortunate" individual. And there were also present those who pursue faithfully their walk with God. To one and all Mawesha Apollo hammered home his theme: "You cannot serve both God and Mammon." You may be trying it but don't fool yourself. The Book of God says it can't be done. And his audience sat listening to him intently, the man with the scarred arms, and knew that what he told them was truth.

In the troubled, uncertain, turbulent land that is the Congo, there are Mawesha Apollo's. Pray for them; praise God for them. They are as penetrating shafts of light in Congo's cloudy skies.

CERPROKA

(Continued from page 13)

luba-speaking Congolese. This means of mass communication must be used hand-in-hand with the literature program that we have been carrying on for years already.

Here too, is a method and means of Christian witness which we must help

the young Congo church to develop and to use.

Let us all pray and work to the end that CERPROKA may become a reality very soon and be greatly used by God for the furtherance of Christ's Gospel and His Kingdom.

"CALL IT QUILTS"

(Continued from page 7)

best qualified practitioners. In case of a disease epidemic, dedicated doctors do not desert the suffering and hunt less affected areas. In case of military attack, those trained in Civilian Defense are not expected to run for cover. This is a prime opportunity for Congo missionaries to demonstrate their abilities; and their direct attack against the Gospel is its prime opportunity to demonstrate its power.

Historically the dynamics of the Church has been in its unconquerable spirit in the face of overwhelming odds. Eugene Nida, translations secretary of the American Bible Society, said when passing through here a few weeks ago, "The church never thrives in a climate of status quo. It always makes its greatest strides of progress in a climate of revolution."

That climate is ours in Congo today, and makes the possibilities of this hour the more momentous. Your prayers and gifts for the work of Christ here are now more important than ever. Only thus will we be enabled to exploit to the fullest these unique opportunities at this particularly propitious time. Shall we call it quits in Congo? Or shall we give Jesus Christ opportunity to demonstrate what He yet hopes to do for Congo's church and its people?

"WHY NEEDED"

(Continued from page 5)

our table service. The four course meal consisting of mush and goat, rice, green peanuts, coffee and crazy cake; the latter coming from our kitchen, was tasty and enjoyed by us all.

Early this year a group of interested men called themselves "Slaves of Jesus" and began to go out and hold village services, especially on Sunday afternoons. I was chosen president of the group and I consider this a single honor. I try to

keep in the background and hope to make a consecrated contribution to this endeavor. We meet once a month to discuss our problems and report our doings. I am often asked for advice and at our last meeting we wondered what we could do to stimulate real interest in personal work.

There are abundant opportunities for teaching and preaching the Word. At this time I am busy preparing a message for Good Friday. As I delve into the sacred subject of the Lord's death I feel both honored and humbled. To me this is holy ground and I need to tread softly.

We have had good village services. The people were interested and begged us to come back.

We have been able to sell Bibles, song books, "Tuyaya Kunyi" and we have given out hundreds of tracts and Gospels of John.

Many women and children have been reached through the pre-natal and baby clinics and there are always a few men around too.

As long as I am invited by the Congolese to teach and preach His Word; as long as I am asked to be a member of any one of their groups; as long as my advice is sought; as long as I can gossip the Gospel; and as long as I am given a home I shall accept the challenge and feel not only wanted but needed. Wouldn't you?

Dr. Robert B. White's Vision for Kimpese

FOR the past year the staff at the Institute Medical Evangelique at Kimpese (further called IME) has been carefully and seriously studying the possibilities open for the further development of IME. We have become keenly aware of the fact that throughout the Congo there are unparalleled needs in the medical field. At the present time the most effective efforts being made to alleviate these needs are being carried on by the Protestant missions in the Congo through medical education, hospital services, and public health projects.

For a number of years IME has been training nurses in a four year course which stressed diagnosis and treatment rather than bedside care. At the end of this past year we graduated our tenth class of these certified nurses. We are the first school in Congo to start this course and there are now three such schools. Our sanitary officers will be trained to do public health surveys in the villages in the fields of sanitation and preventive medicine.

The only medical school training doctors in the Congo is at Louvanium University in Leopoldville, but only a very few Congolese doctors have been graduated. At the end of this year 55 Congolese will return from France where they will have completed training as medical doctors. It is estimated that half of these new doctors will go into politics and the other half will practice medicine in the cities. It will, therefore, be many years before we can expect to see very many Congolese doctors practicing in the

rural bush areas of this large country.

Hence we feel that the area of greatest medical need at the present time and for many years to come is in the bush. To help meet this need the World Health Organization and the Congolese government have outlined a course of medical education that would train men in the areas of treatment and diagnosis on a level approximating that of a doctor and adequate for the running of a hospital in the bush. IME is anxious to launch into this new training program. We would like to start in the fall of 1964. We will begin a new nursing course which will approximate the type of training a registered nurse receives in the United States.

To begin the training of medical assistants, our primary need will be the construction of an adequate medical school building with laboratory facilities and the building of additional dormitory quarters. Plans have also been made for the expansion and modernization of our existing hospital facilities. Means will also have to be found to provide for the annual recurring budget to meet increased operating expenses.

The present situation in Congo seems to us to demand that we at least make a serious effort at this time to develop further and play our part in the training of medical workers. In addition, we have the added incentive of not only wanting to train these men with medical skill but with Christian ideals and a Christian concern to serve their fellow countrymen with medical skill and Christian compassion.

A Personal Note from the Executive Secretary

As you have read this issue of the Congo Messenger, you have been informed of numerous workings of the Holy Spirit in Congo. These happenings are evidences of God at work, not just the usual exciting success story so often told.

While we have these evidences, we are relatively aware that Congo is currently passing through deep waters. The road ahead is rough, with broken bridges, ominous signs, and a multiplicity of unknowns. This is simply being realistic. We will need answers. The economy, the political situation, the direction of the revolution—all have fluid tendencies.

This finds no answer in wringing of the hands. It does drive us to prayer and vigilant consultation in many directions. It means a sentry-like approach where there is always someone observing, studying, planning, and acting. Stability and planned progress with guaranteed ends are difficult to achieve in the current context.

This however, should not retard aggressive attempts toward development of constructive programs that may suffer occasional punctures. The battle against parasites, scavengers, planned or unplanned attacks, natural or supernatural catastrophies, must be waged.

The young Congo church is attempting to exist and arise to strength in this dilemma. The constituency of Congo Inland Mission is called upon to brandish resources of material goods and technical assistance, but far more—that intangible spirit—the mighty power of God which inculcates moral courage when tangibly the numerical strength of the committed is barely significant.

God used the small army of Gideon, the lone altar of Elijah on Mt. Carmel, the seventy, the twelve, and the one like Paul

the apostle, to achieve great things for Him.

We do face Leviathan. But God cut the Stone out of the Mountain to crash against the legs of iron and clay and destroy the image as Daniel saw it. On God's side, defeat is turned into victory.

With your generous support, first in prayer and then in means, we are aggressively moving ahead.

This summer we are planning to send additional personnel toward the Congo as follows—

Miss Elizabeth Giesbrecht of Kleefeld, Manitoba, from the Evangelical Mennonite Church of Canada to teach in the American School for children in Leopoldville.

Miss Tina Warkentin of Superb, Saskatchewan from the General Conference church to serve as office manager of the hospital at Kimpese after about four months additional French study in Belgium.

Mr. and Mrs. Wilmer Sprunger and Mr. and Mrs. Wilbert Neuenschwander are scheduled to leave for language study to either Europe or the Protestant University at Stanleyville in Congo. They will be departing sometime this summer.

Other personnel is currently in training for later service as the Lord provides the means and the opportunity.

We appeal to you to pray daily for the Congo believers, for the missionaries, for the Congolese church leaders—our brethren in Christ, and to share in the financial responsibility. Send a generous gift today directly to

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251 West Hively Avenue
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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry on the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:16-18, 1 Cor. 3-11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the Church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed administrative responsibility for their church with its 23,000 baptized converts, naming it "The Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

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THANK YOU for your prayers

THANK YOU for answering prayers

THANK YOU for responding to the appeal to restore missionary
losses

THANK YOU for the bandages, layettes, and hospital supplies

THANK YOU for your continued general support through your
conferences and individually

THANK YOU for your faithfulness

WE THANK GOD FOR YOUR

FELLOWSHIP IN THE SPIRIT

*"That your faith should not stand in the wisdom of men,
but in the power of God."*

1 Cor. 2:5

THE CONGO MISSIONARY MESSENGER



"Seven Conference Leaders



Left to right: James Bertsche, Field Chairman; Ngongo David, Conference President; Tshilembu Nicodeme, Legal Representative; Vernon J. Sprunger, Field Secretary; Badibanga Apollo, Vice President; Wayindama Emanuel, Secretary; Art Janz, Field Treasurer.

JULY -- SEPTEMBER 1964

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THE CONGO MISSIONARY MESSENGER

Published quarterly at North Newton, Kansas, by the Congo Inland Mission Board, 251 W. Hively, Elkhart, Indiana.

All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The Congo Missionary Messenger, 251 W. Hively, Elkhart, Indiana.

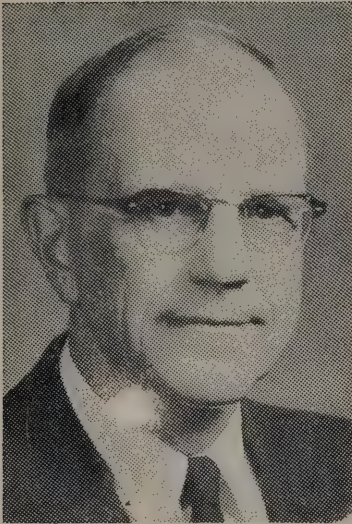
Prompt notice should be given of change of address, always giving both old and new addresses.

Second Class postage paid at North Newton, Kansas.

VOL. XXXIV JULY-SEPTEMBER NO. 2

Editor: Reuben Short

Publication Policy: The MESSENGER is sent to members of the loyal supporting constituency of the Congo Inland Mission requesting it. It is our aim to publish four issues each year. There is no regular subscription charge. Publication costs are covered by freewill offerings of the readers who also are financial and prayer supporters of the C.I.M.



*S. F. Pannabecker,
Board Member*

Witnessing and the CHURCH

by S. F. Pannabecker

Witnessing is the essence of evangelism and evangelism is that for which the church exists. Evangelism and the church are the two great entities of the age, the church being the model community—a sample of the kingdom of God—which God is preparing and evangelism being the human aspect of the process whereby the ideal community is to spread among all mankind. This ideal community based on an understanding and fellowship between God and man has been God's aim and purpose since before creation. A tentative glimpse was seen in the Garden of Eden but was ruined by sin; another glimpse was seen in the ideal relationship of God and His people, Israel, but again ruined by sin. The concept of God walking in the garden in the cool of the day seeking the companionship of man, or of God as a Father of those of whom he says, "They shall be my people and I will be their God," bound to each other by a promise of fidelity, both illustrate an attractive relationship which men have applauded in idea but rejected in fact when faced with the conflicting loyalties of self and God.

In Christ God has continued at supreme cost a final effort to reach once more into the hearts of men reconciling them to Himself by a demonstration of love. In Christ, God identifies Himself with his people, lives and suffers with them. Those who really saw and understood Jesus recognized Him the Way, the Truth, the Life, not because of power and authority he displayed but because of suffering and service, humbly accepting his divine commission. To those who accepted him he gave the power to become children of God, suffering servants like himself, or as the Apostle Paul says, "Slaves of Christ." This was at once a relationship of joy and peace in a divine fellowship on one hand and in an ideal human community on the other hand.

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Thus, was the church born, a community in Christ, reconciled to God through Christ and by the same token reconciled to each other and to all who might by the same faith be born into the fellowship. Potentially all walls of separation were broken down and all mankind was included. In the mind of the Apostle Paul this community in Christ was God's final answer to the disobedience and disruption of mankind. It was a new answer in the sense that it was introduced by the infusion of a new life—the life of the Risen Lord, but it was also the only and the final answer in that God had chosen this way to reconcile and redeem men. The church in this age now becomes the field of God's operation, the agency by which the name of Christ should be exalted and made known to the end that "every knee should bow, on heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord."

The magnitude and the magnificence of this concept of the church seems often lost to us as we are involved in the petty and human manifestations of it. Our personal lives lack the brilliance of thoroughly consecrated, heroic spirits; our fellowship is marred by unworthy expressions of selfish motives; our total Christian community is dismembered by misunderstandings, internal struggles and divisions. Where is that glorious Body of Christ? Where is that fellowship in which we are "no longer strangers and sojourners but fellow citizens with the saints and members of the household of God?"

The answer is first, that we must bow our heads in shame and confess our sins, that we have not tried hard enough and that we have not permitted Christ to do the work in us which he stands ready to do; and secondly, that even in our unworthiness, the Holy Spirit waits ready to encourage the slightest endeavor, to fan the glowing embers, and to use even unlikely instruments in accomplishing divine purposes. In fact it is in this conflict within ourselves that God's work is being done if we but heed Him. Paul hints at this in the passage in Romans 5:10 where he suggests two aspects to salvation; first, being reconciled to God by the death of his Son, and secondly, being saved by his life. In Christ's death and through his blood we have been reconciled to God and to that extent have been saved. Now living in that life of reconciliation through the daily presence of the living Lord we are experiencing a growing peace and joy and a transformation into the likeness of him who is our Lord. Even

though the evidence seems at times to discredit this idea we must remember that it is the will of God and that barring willful rejection it is being accomplished. So salvation may be thought of as an immediate action on one hand and as a long-range process on the other.

It is in this context of a growing church that evangelization has its meaning. At the same time as individual members grow in depth of appreciation of the work of Christ and appropriation of his life, there are also new believers being added to the number. It is the work of Christ in changing men, the growing likeness to himself, which provides the convincing witness to the power of Christ. It is not the attainment of perfection that attracts others, that could be insipid or even repelling except in angels; it is the ability to struggle and to show evidence of victory through divine help which encourages the floundering soul to look for similar help. It is only as human beings giving evidence of the transforming power of the gospel that we have any witness to present.

The salvation which has an immediate and a long-range aspect has also an inner and an outer aspect. Again according to Paul, writing to the Romans, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead you will be saved." And for emphasis he adds, "For man believes with his heart and so is justified, and confesses with his lips and so is saved." (Rom. 10:9, 10) The inner aspect is that of the heart in which a man believes in the resurrection. This is obviously not only intellectual acceptance of the idea but an identification by faith with the risen Lord. In this a man is justified or saved, the immediate and completed act. But to this faith he must add confession which is the outer aspect. This again is not mere lip service but a total outward confession of which his word is the symbol. The outer expression again corresponds with the long-range growth in that it is the area of struggle and conflicting desires. Outer confession "with his lips" is a total confession with every organ of his physical being so that all combine in thought, word, and deed to confirm the inner transformation of life.

Witnessing then is the bearing of fruit consistent with the new nature in Christ. It is not fulfilled in the handing out of tracts, or in the speaking of a word of testimony, or ever in the preaching of a sermon, good as these things may be. Witnessing is providing the evidence that the claim of Christ

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The new wave of terroristic activities that hit the Kwilu province in December of 1963 and then spread so rapidly throughout the province and into neighboring provinces, has still not been stopped. Here in the south-central part of the Congo, right in the heart of the Bampende tribe, stood in January of this year, two lovely big Congo Inland Mission stations bustling with activities. Here was the hub, the center, the oasis of spiritual and secular life. Here were the medical centers, the educational institutions of practically every kind found in the Congo, the Bible schools and pastor training institute. Here came people from their villages for T.B. treatment, malaria, dysentery and every known disease. Here came the mothers to have their babies in the maternity hospitals. For thousands of people these were the places of help and hope. Today, Kandala is burned to the ground; Mukedi is looted and destroyed. Why? What makes people destroy, kill, loot, burn to the ground dozens of beautiful and much needed buildings? Why are villages being burned all over the area and people killed, beaten mercilessly till the human form can hardly be recognized? Why is the missionary forced to flee for his life when all his life he has worked for the benefit of the needy masses, preaching the Word, healing the sick, teaching and training the unlearned and uneducated? The answer is not a simple one. Much is involved. We do not yet fully understand all that is involved. However, we do know part of what the cause is.

Dissatisfaction of a segment of the people with the Central government and its failure to get the country out of its economic dilemma, brutal and unjust attacks on the populace by government soldiers, assumed corruption in the government and alleged failure in general of the government to communicate with the people, among other reasons, has led many to believe that the only way out of their present predicament was to do it by the use of force. Rising to the occasion was a zealot



by Harvey Barkman

who himself had already tried to overthrow the government in 1960. When his plot failed he fled. Waiting to receive him were none other than Egypt, Czechoslovakia and Red China. Finishing his guerilla training in China, he then returned to the Congo and was received as a long lost brother by his tribesmen, the Bampende tribe.

Here in the backwoods jungles and grass-

lands where the soldiers could not easily find him he began training groups of bandits. These youngsters, eleven years and up, were mostly fellows who had special grudges against society, either failed in school or were low in initiative. These Mr. Mulele banded into little groups of 45 or so, trained them in guerilla warfare and then

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the Witness of Violence

under his own personal command began his terror activities. These little groups of bandits were organized all over the province and so well and quickly that none other than a well trained genius could do. When ordinary persuasion failed to get the support of the village chiefs, he would arrive, demand that the chief submit or have his village burned to the ground. With little hope of getting government help, the chief invariably submitted to Mulele. Not all the chiefs submitted, but the gag worked so well that before long Mulele felt strong and began his real work—that of destroying the Central Government. He began with the outposts, burning and killing; then on to villages, terrorizing the natives and creating havoc with travellers on the roads, destroying bridges and cutting cables of ferries. Next came mission stations and large towns and finally the military bases. Nothing was saved. Cars, houses, food, money, clothes, books and machinery, everything had to be burned or rendered useless. Although Central government made attempts to stop Mulele, superstition and witchdoctor tales fired the revolutionaries on.

As Christians, how do we meet this challenge of violence? Firstly, we must realize that we are not of this world. We have been bought with a price, the precious blood of Christ, and are pilgrims and strangers here looking for and hasting on to our heavenly home to be with Christ which Paul says "is much better." While sojourning here, however, we have a job to do. The Great Commission of Matt. 28:19, 20 is clear that we have a message to deliver to all men everywhere and a teaching ministry to perform. Paul tells Timothy in I Tim. 2:1 that we have a prayer ministry to perform. In II Tim. 4:1-6 Paul charges Timothy to a preaching ministry that is very urgent, to convince, rebuke, exhort and this patiently. Patience, steadiness, and unfailing love for God will be needed in increasing measure. Relocation may be necessary from time to time as stations are threatened and a co-operative effort between evangelically sound Christian missions may also be an avenue to serve. Locating in larger centers has many advantages in Congo today. There is more protection by the government for building and personnel. Most bad roads are avoided as river boats bring in the goods from the capital and other areas. Students who found it impossible to go to school on a station because the tribe was hostile can do so without danger in larger centers. Distances often are much the same for the students and commercial trucks run back and forth to their villages so they can have

food from home, thereby cutting down school costs.

Is Christ adequate for times like these? Does faith in Christ really work when it's tough? Hebrews 11 tells us that faith works and cites examples of great men and women of faith. But does it still work today in our complex 20th century? Having been a prisoner of hostile natives with murderous intent, having been evacuated again and again out of serious danger, I can say, personally, that I've never felt such genuine peace and joy as when all hope of being set free was gone. The realization that in a few moments one would see the Saviour face to face produced real calm and peace. God was very near and precious! Faith in God became more and more precious because of these incidents and never less. Many other missionaries can cite similar experiences, amongst them our Missionary Aviation Fellowship pilots who have hazarded their lives many times for the sake of helping a stranded missionary. I John 4:18 states that "Perfect love casteth out fear." Unless the servant of God is impelled by his love for Christ to work, he may find that for him to love the heathen on his own and in his own strength will not last very long. Missions are a work of God opposed by the forces of evil and the devil himself. A complete dedication to God is absolutely necessary and as Paul the Apostle says of himself, "I die daily." Daily dying to self and sin are prerequisites before going to the field and must be practiced rigorously thereafter. We can only help our Africans if we have been helped and teach them how to live for God if we live for Him. Failure to teach the whole counsel of God as the Holy Spirit divulges it to us can only hinder the ministry of the Word and often is the reason why false cults get started. To understand the African and his needs, his culture, his superstitions, climate and customs is a continuous job needing much patience. Patience today will be just as much needed as in the past. May God give us enough patience!

Is violence the answer to the Congo problem? Persecution and sufferings are not foreign to Christians in lands where Christianity is a minority religion. Neither is the losing of all one's earthly goods for the sake of Christ a hindrance to faith in God. Undoubtedly this period of testing for the Christian Church will produce a better and purer Christianity. Suffering is always painful and we ought to pray without ceasing for our brethren who are going through this time of trouble. We have long prayed

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Why Teach in Africa ???

by Betty M. Quiring

How about listening in on the following conversation taking place between Congolese students and their missionary teacher in the classroom at Mukedi Station prior to evacuation. It may help you to answer the question above.

Teacher: "Bonjour!" (Good morning!)

Students: "Bonjour, Mademoiselle!" (Good morning, Miss) (The missionary teacher and students have just exchanged greetings before beginning class activities.)

Teacher: Will you please pray, Musumadi?

Musumadi: (Prayer.) Our Heavenly Father, we thank Thee for our school. Give us wisdom in our studies. Be with our professors. In Jesus' name. Amen.

Teacher: Today you will do exercise 78 in your Algebra as written work because I want to check to see how well you are getting along.

(All the students are quietly at work as the teacher goes to the back of the room and picks up a paper and glances through it. In doing so, she notices a brief article on Communism and quickly reads. Later on she remarks about it to the students.)

Teacher: While you were doing your work, I noticed an article on Communism and I think it would be worth your while to read it.

A Student: Yes, I read it and I think the writer really knew what he was talking about.

Teacher: Good! Did you notice the sentence which says that they do not believe in God?

(A very brief discussion follows for the class period is over. It is time to meet for morning Chapel in the Assembly Room.)

Song leader: Let's sing: "What a Friend We Have in Jesus." (All chime in and sing heartily.)

Speaker: Shall we pray.

(Everyone bows in a meditative attitude as the morning speaker prays after which he has a short challenging message geared

to the student's level. A period of recreation follows and then classes resume.) Students may desire to call at the veranda after classes are over. Continue listening in to see why.

Student: I came to talk to you because of some wrong that I have done and it bothers me.

Teacher: Won't you please sit down?

Student: Since we will be having Communion tomorrow, I felt that I should confess . . . that I have done.

Teacher: It's nice you came. Tell me about it.

(Missionary teacher and student talk over the matter and come to a conclusion. They close in penitent prayer.)

A Student: (At our veranda bidding farewell the day of evacuation, students attempted to comfort.)

Don't be afraid. Just read some Scripture verses They will give you courage.

A Student: (The same day at the veranda.) You'll come back, won't you?

A Student: (From Kamayala studying at Mukedi he wrote to me after evacuation when he had safely returned to his home outside of the Kwilu rebel area.)

When we had difficulty at Kandala on our way home and they were mistreating us, a verse came to me which really helped me a lot. It is found in Exodus 14:14. "The Lord shall fight for you. . . ."

Ex-Student: (Formerly he attended our Mukedi Secondary School and came to my Tshikapa residence after we had left Mukedi Station. Look at what he said.) I want to become a Pastor.

Teacher: I am glad to hear that! Since when have you felt that you would like to do this?

(A fine conversation continues with this promising young man after which he desires to enter the Mission Seminary in the fall of this year.)

WHY TEACH IN AFRICA???

MANY

Whether or not we desire to be, we all are witnesses each day, for Webster defines witness as "to bear testimony, attestation of a fact, to give or be evidence of." Certainly upon meeting someone, the color will tell us their race, their speech and accents often betray their country, and many times their dress will indicate their line of work. No words need to be spoken indicating this—they are a witness to these facts.

We, as Christians, are called to be witnesses. In Acts 1:8 we read "... and you shall be my witnesses in Jerusalem and in

all Judea and Samaria and to the end of the earth." Do we truly "give evidence" of Christ, as we do of our physical characteristics, to those we meet?

As we plan to leave for Belgium and then Congo, my earnest desire and prayer is that I truly may give evidence of Christ and His love even though at times the language barrier will prevent me from doing this verbally. May I so live that my life will bear testimony even before I can truly be a witness by word.

Ruby Neuenschwander

"Congo today
presents a
tremendous
challenge
to us as
missionaries"



Wilbert, Timmy, Ruby, Eddie Neuenschwander

God has called us to be witnesses for Him. He has been our constant guide in the leading of our lives and we thus feel assured that He has called us full-time into missionary work to the Congo. This call has continued to lead us these last several years and we, therefore, have applied for missionary work under the Congo Inland Mission.

After completing a two year term as a I-W missionary to the Congo, the Lord lead me to Fort Wayne Bible College in Fort Wayne, Indiana. There I recently graduated with a degree in Missions. I also studied the French language at Purdue Extension. We trust this training can and will

be used in helping us to be effective witnesses for the Lord.

The Congo today presents a tremendous challenge to us as missionaries. It is a country struggling to get on its own two feet. Real Christian leaders are needed in government, in schools, as well as in the Congo church. We feel we can best meet this need through the avenue of Christian literature. Christian literature is very effective in witnessing for the Lord by filling the desire for reading material. The literacy rate is increasing very rapidly in Congo. Do pray for us as we try to meet this challenge in witnessing for the sake of the Gospel.

Wilbert Neuenschwander

WITNESSES

It was the day of our Saskatchewan Women's Mission Conference. The conference theme "Ye are witnesses" in large blue letters on a white background was pinned up in the front of the church. As I sat in church waiting for the service to begin, the words in front of me struck me as probably never before. They told me that wherever I am, whatever I am doing, whoever I am with, I am always witnessing. Later on as I would be reporting to this large group of women about my MCC experiences in the Congo, I would be witnessing. Early that morning as I had stopped at a filling station where nobody was up and I had to knock at the door where the sleepy proprietor answered and then came to serve me, there also I had been witnessing. And I could not help but wonder just how positive my witnessing always is. Do my everyday actions, my spoken words, and my thoughts serve as evidence and proof that in my heart lives the Saviour and He is the one I strive to serve? My thoughts went back over my seven and one half years of MCC work. Was my witness what it should have been even when I played with ragged migrant children in California? When I gave out clothes to east German refugees in Berlin? When I taught teen-age Greek girls to cut out simple cotton dresses? When I greeted the many sometimes weary and discouraged missionaries at UMH in Leopoldville?—The Conference was about to begin and I had only enough time to ask the Lord for forgiveness for the times my witness had not been pleasing.

Help me my Lord, today and everyday to be a good, positive witness. And in answer to your "Ye are the light of the world . . . Go! . . . Shine for me," let me do just that, at home, while travelling, and in my future assignment in Kimpese.

Tina Warkentin

"By faith Abraham obeyed . . . not knowing where he was to go." By faith the same God also called me into the unknown.

I have long purposed in my heart to be available to God. I knew that being faithful in His appointed place, whatever the capacity, was what counted for Him. Yet, I was never quite as ready to stay, as I



Tina Warkentin



Elizabeth Giesbrecht

"We do
not dare
question
the leading
of the
Lord."



Wilmer and Kenlyn Sprunger

was to go. It seemed, though, I'd have to be satisfied with Judea or Samaria. Then, in His appointed time, the question was posed: would you consider teaching in the Congo? Surely this was His chosen appointment for me. What could I do but fall into His plan!

In the summer of 1963, the Melvin Loewens were home for a brief visit. They expressed the need for teachers at the American School in Leopoldville. Later in the year I applied to the School Board and was accepted, happily.

During the intervening months the Christian's life of faith has taken on new dimensions for me. Most of us find that plans we make are usually executed. Concerning Congo, I am told, there is no certainty. And so, as Abraham did, I go in faith and obedience.

Elizabeth Giesbrecht

"Brethren, pray for us"—it is with this thought that one must leave for the work in Congo at this time. We do not dare question the leading of the Lord in these matters but must go willingly. When so much is uncertain and the future is hid from our eyes there is only one way one can walk—by faith!

People have asked me why we must go to the Congo of all places at this time. I must reply that at no time in history has there perhaps been a greater need for the gospel than at present. If there is anything which will be able to permanently bring peace from fighting and order out of chaos, it is the gospel of Jesus Christ and His power to save and redeem lost, frustrated sinners. So if the Congo has ever needed dedicated workers it is now more than ever before.

We realize that it is not without some misgivings and uncertainties that one undertakes this great task. But as the Lord told Paul "My grace is sufficient for you," likewise, it is adequate for our needs. That is why you must pray with and for us—that we will be aware of His all-sufficient grace and power.

Wilmer Sprunger

"And he said to all, 'If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will have it.' " (Luke 9:23-24). The call of discipleship comes to all; it is a call to service and suffering. Yet he who loses his life in

Christ finds real life.

The problem then was to determine to what particular ministry God was calling me. God has led and thus my husband and I are leaving for Brussels to further prepare for Christian service—teaching and nursing. But we dare not make these technical qualities themselves the basis of our relation to the Congolese. Rather, it is our hope that we might become part of a deep Christian community. In Christian brotherhood we must see ourselves as friends to the people and a servant of the African Church. Such a course of action is far from obvious at times, and so we request your prayers that we might again see God revealed in Christ and then follow in faith.

Kenlyn Sprunger

It is for some time that we have tossed around in our minds the idea of teaching in a church supported school. Last year God showed us such an opportunity. In thinking and praying more about it, we now know that God has assigned us to just such a situation.

The Great Commission, Matt. 28:19-20, states that we are to "teach all nations—teaching them to observe all things whatsoever I have commanded you." This is our commission—one which cannot be fulfilled in our own strength. But in Christ we have those limitless resources from which we can receive strength, knowledge, and understanding.

We realize that there will quite possibly be many difficult situations, the immediate one being to learn the French of which we have no knowledge. But we are consoled by Paul's statement to the Philippians, "I can do all things through Christ which strengthens me." We, however, do covet the prayers of the home constituencies, that we might make the proper adjustments when we get into our field of service.

John E. Klaassen

In his letter to the Romans, Paul says, "For as many as are led by the Spirit of God, they are the sons of God." God has many ways of showing His children where and how He wants them to serve Him. God guides through His Word, through prayer, through conscience, through other Christians, as well as through things that happen.

We believe God is leading us to the Congo. We are looking forward to this task with mixed feelings. There is a feeling of fear and trembling—will we be able to fulfill this assignment? Are we worthy of the trust that is being placed in us? Our consolation we find in 2 Cor. 12:9, "My grace is sufficient for thee." This verse gives us a feeling of inner peace and joy. God is leading. He is our guide. We will trust Him to undertake for us each step of the way.

Olga E. Klaassen

John, Benjamin David, and Olga Klaassen



"We believe
God is
leading
us to
the Congo"

RETURN

Veteran missionaries find themselves returning to a rapidly changing Congo. It takes real courage in adjustment from the old to the new. It is almost like beginning over.

The Congo church is pleading for the help of those missionaries they once knew and learned to appreciate. There was a time when the church began to make the missionary feel they would like to try to go alone.

This scene has changed. It has been discovered that the missionary is a very important person. Church leaders miss them greatly even though there are the few inexperienced youth leaders who are quite certain they have and know the answers.

Congo Inland Mission has an excellent record for the return of veteran missionaries. Many have given a life-time of service, others are approaching such a record while others plan on such if opportunity allows. On this page you find the pictures and testimony of veterans.

The Larry Rempels are already at their post in Leopoldville where they fill a vital gap in the Leco production and distribution program. Dr. and Mrs. Schwartz are in process of preparation to return as soon as visas are available. Pray for these faithful servants of the Lord.

Here we are in Bruxelles, once more on our way to the Congo. This will be our fourth term, and we return with joy and perhaps a little more confidence than some, for we have never been evacuated, nor have we lost any of our material possessions. Any fears and doubts that we have ever had have always proven unfounded in our case. We have had good relations with our Congolese co-workers even after Independence, and we cannot feel anything but concern for them and confidence in them.

However, we do know that it is dangerous to trust in circumstances only, for circumstances can change, and that very suddenly. We long for and pray for a deep faith in our Heavenly Father who has called us to this land . . . that we may be truly confident that He will guide us and keep us according to His best plan for us . . . that we will always know that, whatever the circumstance, it shall never test us beyond that which we are able to bear with His strength.

Pray that we may have the spiritual, physical and mental stamina needed to witness in a unstable land. We claim God's promise in Phil. 4:19, "But my God shall supply **all** your needs according to His riches in glory by Christ Jesus."

Lawrence Rempel



Lawrence Rempel Family

WITNESSES

Along with many other Christians I find the leading of the Lord to be an intriguing as well as a satisfying experience in our lives. After several years at home with our children He has indicated that He would have us in the Congo again.

The red tape of getting a visa is unrolling and the Lord willing we will be returning some time this fall. Great changes have taken place in Congo for which I have been trying to prepare myself. But with all humility I realize my own inabilities and can go only trusting in His perfectness. One must rest on the fact that God does not ask you to do something without also giving the grace and strength to accomplish it.

Even as Moses strengthened Joshua so are we strengthened with the words, "It is the Lord who goes before, He will be with you, He will not fail you or forsake you. Do not fear nor be discouraged." Deut. 31:8.

In returning to the Congo this fall we will for the first time be leaving our children here in the homeland. Judy plans to enter the School of Nursing at Mennonite Hospit-

al in Bloomington, Illinois. Bob will be a freshman at Bluffton College in Ohio.

As you pray for Congo and its many problems and for the missionary effort there, will you add our names to your prayer list? Pray that we might be as clay in the potter's hand, used of Him for His glory.

Dorothy Schwartz

And Jesus came and said to them "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always."

My planned return to the Congo is as simple as that—trying to do what my Lord commands in the place where He would have me be.

Yes, I believe He is calling me back to Congo at this time. I am willing to go when He gives the command. No other course
(Continued on page 21)

Dr. and Mrs. Merle Schwartz

"Great changes
have taken
place in Congo
for which I
have been
trying to
prepare myself."



OBSERVATION of our WITNESS

A REPORT OF THE TRIP TO CONGO JULY 7 - AUGUST 8
BY REUBEN SHORT

"That all People, Nations, and Languages,
Should Serve Him" Dan. 7:14b

The prophet Daniel lay on his bed and had a vision. Among other significant insights he said—

I saw in the night visions, and behold, one like the Son of Man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14.

Before July 1, 1960, the epidemic of Nationalism and independence that was infecting large parts of Africa struck Congo. We are familiar with the then sudden turn of events. Congolese did not believe the "Daniels" of that day but rather listened to the "magicians, astrologers, and chaldeans." The "Daniels" were attacked, some killed, and others evacuated. Gospel messengers fled for their lives. About 200 Bantu tribes had now arrived within the gate of Independence. It was to be a glorious entrance with bliss in certain consequence, so they unknowingly thought.

In earthquake suddenness there was quivering and shaking over all of Congo. Congo was fragmented from six provinces into 21 with some boundary lines still in dispute. Tribal feuds formerly subdued triggered into fighting, burning of villages, evacuations, bloodshed, and temporary famine for refugees. Political aspirants sought supporting constituencies which rapidly divided the people into rival groups. Promises were colossal only to deepen the mire of disillusionment. The Adoula government, soon unable to satisfy the desires of the masses

and simultaneously subdue rabid reactionaries, found itself plagued with Eastern inspired rebels who resorted to violence to make their cause known. The Kwilu and Albertville areas serve as examples. Additional misery sprung from the undisciplined, at times savage, efforts of the National army.

Then the ironic happened. A coalition of once rival leaders was formed to hopefully bring order out of chaos. A contest to the finish among them would have brought certain disastrous results. What this "oil and water" mixture can and will do is yet to be seen. We need to pray that God might overrule and the gospel have free course.

During the above noted period of Congolese frustration and turbulence, missionaries slowly returned to Congo. They were generally desired but in a new role. Paternalism was history. Partnership was questionable. Servanthood was acceptable and desirable. Now there is a noticeable willingness on mission stations to give missionaries a free hand. This is more limited in public circles.

There appears to be a general weariness of the kind of independence obtained. The public has come to despise the promising politicians who appear often to feather their nests before distributing pay envelopes that have been short changed or delayed. It will take a long time until spiritual and moral persuasion is generally effected. Public servants will need to be sifted and re-sifted and it will require time to establish confidence and stability, if ever. Now it appears that such who have positions of any power exploit to the very limit.

Scope of Visit

Into the above context I scheduled a visit to the C.I.M. field. This was to include events as the Missionary Retreat at Tshikapa, the annual Conference at Mutena, visit to the stations, Bakwanga, Luluabourg, where we are engaged in literature and radio

work, Stanleyville, where the Protestant University is, Kimpese, and Leopoldville, where we are involved in Leco and hold two hostels for missionary children, and meetings with the Field Committee, and various missionaries. There was also a stop at Brussels to contact the Brussels Bureau with Dr. Oscar Stenstrom in charge and a brief visit with the Fremont Regiers, Tina Warkentin, and Betty Rempel. God gave us moments of challenge and inspiration in many ways.

I will proceed to briefly review these experiences according to events and places.

The Missionary Retreat at Tshikapa

This is an annual affair when missionaries gather at a designated place for fellowship and spiritual refreshment. I had opportunity to share in four Bible studies and dialogue in general. There was spirited group singing and special numbers. I was moved by the observation that all the songs chosen had a note of triumph. We opened with "Saviour, Like A Shepherd Lead Us." The missionaries knew the meaning of this song from recent experiences. This time of fellowship was most enriching.

The Mutena Conference

After 11 hours of bouncing, dusty travel, covering about 130 miles and crossing one ferry which took three and one-half hours we arrived at Mutena in the V. J. Sprunger Scout to attend the annual conference. Air travel from Tshikapa via MAF is 14 minutes with a clean white shirt on arrival.

Mukedi, Kandala, and Bakwanga delegates were absent. Nyanga delegates arrived one day late because of a breakdown. Actual delegate count was 62.

The conference proceeded with Ngongo David of Nyanga presiding at all sessions. There were plenary sessions and time to meet for the various Commissions. It was my privilege to give four addresses during the worship sessions. Discussions were vigorous with considerable time consuming irrelevant matter. Educational problems seemed to dominate the discussion.

Exception to this was the consideration given to the new constitution which was finally provisionally accepted. Lack of knowledge about the constitution appeared to stimulate some apprehensions about it.

There were no motions. When discussion ended on a given subject it was considered settled.

I got the impression that the church is somewhat intimidated by the educational group. The church is organically responsible for the education program and there appear

to be signs of reversing this influence. We will need a strengthening of the church—leaders who can teach, preach, do personal work and advance the church to a stronger position. Leaders appear to see this and are appealing for missionary help along this line.

Some of the appeals of the **Commission on Education** were:

1. A secondary teacher for Banga.
2. Additional classrooms for Charlesville.
3. Official uniform grade cards.
4. A central library from which to get books.
5. A uniform curriculum to conform to state regulations.
6. That the Evangelistic committee work out a course of religion for the first four grades in Primary school.
7. That teachers be given special classes to better understand the national curriculum.
8. That teachers get free medicine.
9. A Secondary school for Kamayala.
10. Budget money for travel.
11. A Secondary school for girls.
12. Somebody institute corrective measures for some dishonest school directors.
13. Registered displeasure at contemplated move of secondary normal school to Kikwit.

The **Medical Commission** asked for a doctor at Nyanga and nurse for Banga and Kalonda; said dispensaries qualify but get no subsidy—infirmaries want subsidy; requested a medical school class and asked, "Are there any more doctors in America?"

The **Evangelistic Commission** requested nails, cement, and roofing to repair buildings, and want the mission to supply transport for materials. They asked, "How can theological students get help?" It was decided each church should provide for their own. "What do you do with an overseer who doesn't do his duty?" Reply, "Kick him out of his job."

The **Administrative Report** revealed some of the inner feelings of Congolese. Placing blame is an art with them. Missionaries were blamed for not helping and giving enough. The Home Board is not doing what it could. "We could help but we just don't want to."

The economic struggle is noticeably real. An adequate concept of business and business procedure is wanting. The transition from handouts to economic self-responsibility seems difficult and slow. Initiative and motivation need development according to the American pace. They took the position that the mission could help more but they

continued on next page

do not want to. They expressed a desperation for schools of all sorts.

Missionaries felt that the conference showed considerable improvement over others since 1960. Organization was improving and there was a growing moderation in the use of "blame." (I thought there was much of this yet.)

Conclusion: Every Board member ought to have a chance to attend an annual African Conference.

The Stations

Tshikapa-Kalonda: Here is the field headquarters. It is the center of activity with the largest concentration of missionaries. Here is the large 16 building-300 bed hospital, a bookstore and literature distributing center, the agriculture program, a secondary school, and beginning in the fall of 1964, the re-opening of Institute Biblique at Kalonda.

Nyanga: Here is our chief educational center with plans for complete secondary school. Progress is being made in the development of a lending library and a science laboratory. About two additional buildings will be needed for school purposes and some additional housing. There is a convenient airstrip. It is hoped to have a doctor permanently located here with adequate working facilities.

Kamayala: This is the place of the leper colony with 52 occupants, the orphan home with a turnover of about 50, and an Evangelistic Center. From here there were 14 regional centers—7 of which were burned by the Jeunesse. It was at this point about 14 miles out where the Jeunesse attacked and the local citizenry of Batschoke people resisted furiously, killing all but six or eight of a band of 384. That seemed to end the Jeunesse threat for the present in that area. Kamayala wants a secondary school and will need medical personnel. Here the presence of evangelist Ben Eidse is significantly evident.

Banga: Here the church appears weak. A missionary is desired, initiative seems low and a missionary could do much to spark action. The dispensary operates with a Congolese in charge as well as the primary school.

Charlesville: Perhaps the most disappointing in deterioration of the physical assets. We will need to remind ourselves that this station has been completely evacuated since 1960 and the people now in occupancy have no appreciation of the struggle and achievements of this place in the past. Much is needed here in every way from repair of buildings to the rebuilding of a program.

There is a church with a pastor. Here is a wide open door for much work and a great need for stabilization of population.

Bakwanga: On the surface and perhaps deeper, here was a spiritual enthusiasm unexcelled by any other station. The Sunday morning service was unique. A real fire was started before the audience and fed during a one hour and 45 minute service to illustrate the unity and working of the Holy Spirit in the church. Four speakers including one lady spoke under the skilled moderator Pastor Kazadi Mathew. It was a most refreshing experience.

In the afternoon we met with the E.M.C. leaders of the area at which time they presented a letter with four requests.

1. Scholarships for student study outside of Congo.

2. Sixty thousand francs aid for their school.

3. A vehicle.

4. Secondary teachers. They said, "One hundred whites there risking lives for diamonds—aren't souls worth more." They would also like an agriculture man.

Mixed into the spiritual enthusiasm was an underlying feeling of uncertainty and uneasiness as to the future.

C.P.R.A. is slowly terminating in this area by turning various work projects to the Congolese. Archie Graber felt it would be good if a missionary couple could be sent here to carry on in various ways after they leave.

Kandala and Mukedi: Still no communication.

The Programs

The Church. Bringing into being, developing, purifying and inspiring the church is the most difficult of our assignments. Partly because often the results are so abstract to be unobservable and because of the pernicious moral and spiritual failures that require attention and often have long lasting unsavory results.

Yet the church is the organ responsible for all other mission involvements. Her strength or weakness directly or indirectly affects the total program.

Congolese of all beliefs and levels of moral living readily accept medical aid, food, or even education. Here progress is also gratifying. Bodies are healed and knowledge is noticeably increased. But building the body of the redeemed against the forces of evil takes the power of God and people deeply committed to an uphill, discouraging, often unappreciated service.

In Congo the church is responsible for the primary and secondary school program.

The government provides subsidy for teachers, supplies, and buildings as it has funds but the responsibility of establishing, directing, and teaching the school is in the church and much of this actually falls back to the mission and the Legal Representative who is basically responsible for the computation of salaries and distribution of the same.

This makes the church more than a spiritual and moral body seeking to develop qualitatively and quantitatively. It mires the church into affairs that tend to secularize her very existence—not by intent but by diversion. The school system then having the better trained leadership tends to frown on church authority intimidating vigorous discipline and propagation.

I feel the necessary urgent remedy to this problem is a more dynamic church offensive by sending in more path evangelists to evangelize, make disciples, and train and inspire local pastors. The plague of low motivation will need some counter-measures. Then we will need to raise the standard of training for theological students to be comparable to secular training. Otherwise I envision a trained household of Mennonites getting their start from a church that is slowly watered down and made lifeless by its own offspring. We need some more missionary spiritual leaders of strong evangelistic courage and fervor who will face this problem in a person to person encounter.

Education. The primary schools are all in African hands and the quality of work done is conceded, even by Africans, to be inferior. Many otherwise capable students fail entrance exams for the secondary schools.

We have already pointed out the need for more secondary schools, standardization of curriculum, and qualified teachers.

The education program has a long mile to make but even though full achievement is most distant this is perhaps the strongest aspect of the C.I.M. program. We will undoubtedly become more deeply involved in this area before Africans can carry the responsibility.

Medical. Doctors are slowly returning from European training centers who will be stationed at government posts and in cities. However there will be need for doctors and nurses for a long time to come. Most of the doctors are trained in accelerated, short-cut training programs making them incapable for most surgical problems. We need additional doctors and nurses now. Training centers are badly needed with people who can train nationals. Dr. and Mrs. Zook have a deep desire to do more in a medical

training program. This needs further study.

Agriculture. Women, for the most part, produce the food for the table. Agriculture as an occupation is rare in our area. Transportation and markets are a discouraging factor. People have food to eat, and a balanced diet will need to be learned. Manioc is the base and Africans can raise chickens if initiative is present. Goats and pigs are running around. Nyanga could get by with less razor back swine.

We look forward to the arrival of the Fremont Regiers who will be giving this a thorough study before we engage in any major expenditure or program.

Literature, translation, bookstores. Here we are actively and effectively involved. "Tuyaya Kunyi" is now selling about 12,000 -14,000 copies monthly. Literature outlets are active with good results. Literature and books are being sold from 42 outlets at cost, some with a small profit, and some at subsidized prices.

The printing program at Leco is being enlarged with additional presses and more floor space. A branch office is maintained at Stanleyville. Henry Dirks has been an excellent addition in this area with his skill as a printer. Wilbert Neuenschwander is now in Europe learning French to assist in operating a Bookmobile to supply bookstores and retail directly.

Radio. The radio thrust will be a cooperative venture with A.P.C.M. and possibly others under the general direction of Charles Sprunger. A production center is in process of development, consisting of a studio and recording room in the dwelling of the Charles Sprungers at Luluabourg. Equipment is on the way now. It will take another two or three months to get programs on the air. The Tshiluba speaking area that can be covered by this method has a potential of three to five million souls. Congolese are sensitively vulnerable to all sorts of propaganda. The emotion of fear is especially sensitive and devious methods are employed by rebel groups to demoralize the populace by this method. A lie appears to be believed in preference to truth.

Radio from church sponsorship could do much to present another side of life. The gospel can be given, hope stimulated, purpose in life explained and promoted, and outlets for spiritual counsel and correspondence Bible courses opened. Portable radios are seen carried about giving visible evidence of a wide open door.

As rapidly as possible we ought to do

continued on next page

something for the Apende people and others along this same line.

Children's School at Leopoldville. Purchase of the Hostel gives C.I.M. an excellent location in close proximity to the American School. It secures our future in the area.

The block of eight houses offered by Chanic to the American School appears to be a good buy. The houses are in good repair and built of durable materials. We could hardly go wrong on them unless we were early suddenly forced to evacuate. Purchase at this point is still pending.

The location and management of the Hostels are a source of satisfaction to our missionary parents. From the standpoint of political turbulence, Leopoldville appears to be the least vulnerable.

Leco, Union Mission House, Institute Medicale Evangelique, COMAS, Liproka, Cerproka, and the Protestant University have C.I.M. blood and/or funds in them.

In Leco we have funds and currently three couples. In U.M.H. we have funds only. In I.M.E. we have funds and a single lady. In COMAS we share 50-50 with M.C.C. in funds and one couple. To Liproka we furnish one couple with another on the way. To Cerproka we give funds and currently one couple in management. To the Protestant University we have made a small contribution and furnish the Academic Dean, with other professors in prospect.

These involvements make possible services beyond the capacity of C.I.M. alone and to the benefit of more people at less cost. Each is controlled and operated by a local Board.

Impressions

At best, an impression is not to be considered a bonafide fact. So what I say here is intended only as impression and not to be construed as an absolute or even relatively correct evaluation. The human factor, knowledgeability, and experience on my part is freighted with inadequacy. However, having been mantled with the privilege and

responsibility of this visit I will venture a little.

1. The image of Congo to the U.S. presented by the secular press, radio, and TV is uniquely colorful and geared to popular appeal with isolated incidents of eruption played up as reflecting the attitude and mood of all of Congo. I saw a different Congo than that of the news.

2. Congo is a sick country wearing a tattered and torn shirt, riding in an amateurly designed political vehicle, with a flat tire economy, a broken steering wheel and shimmering front wheels to ride the road to recovery, openly vulnerable to internal exploitation, and external ideology.

3. Congo will need to choose **very soon** a course of direction to survive as a national entity.

4. The missions have a sobering responsibility in this crucial hour.

5. Under the present political circumstances, the life and activity of mission will require constant review.

6. Of a certainty, we can plan for long years of participation in an educational program, medical program and other service programs—if the door remains open.

7. Hopefully and dynamically we are under command to plant and prepare the church all over the world in longing anticipation for the imminent return of our Saviour and Lord.

8. It would be tragedy for the missions to abandon this country now; rather we should reinforce our efforts with additional personnel in most of our going programs.

What did Daniel say?

"That all people, nations, and languages should serve Him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Will Congo have a remnant in that Kingdom because of us? Our current response makes a difference either way.

What is New and Different at LECO Press?

by Robert Bontrager

This is a question we like to hear these days. For, as a matter of fact, there is something to talk about. Quite a number of "new" and "different" ventures can be reported. The road may be rough in Congo today, but this is no time to slow down. LECO is moving boldly ahead in faith, mindful of the "many adversaries" but more than ever challenged by the "great door and effectual" that is opened before us.

During 15 years the machines in the LECO Press have been turning out millions of pages of the Gospel message for the Congo. These machines have been endowed with the gift of tongues; they have spoken in at least 25 different African languages.

Four years ago, in July 1960, the presses came to a standstill. Then we were confronted with the thought that perhaps the days of Christian literature production in Congo were a thing of the past. But this proved to be only a momentary thought. Within a year after the "slowdown," printing jobs came in faster than they could be produced. A backlog of work piled up. Today the LECO Press has at least one year's work waiting production.

And still the work pours in. This is the "great door and effectual" that is opened to us. This is the situation that inspires us to push ahead in an effort to keep the Christian witness alive and growing in Congo. Urgent expansion is called for, and so the "new" and the "different" at LECO Press.

Without question, the most obvious recent change at LECO is seen in the big piles of earth that have been shovelled out to make way for new foundations for building expansion. A large groundfloor addition to one side of the LECO building will provide a paper storage room and also permit an enlarged press room. Nearly 60 tons of paper are on order. A second building is under study. This two-story unit would provide garages and apartments. Loyal Schmidt, CIM missionary displaced by the Kwilu uprising, is helping get the LECO building projects on the way.

The outward expansion of the building is necessary to make room for new press

machinery that should double production. New press machinery to a value of nearly \$35,000 is on order. Most significant in this equipment expansion is the introduction of offset printing in a bigger way. A Model 1250W Multilith press has been operative for some months. To this will be added a larger offset press for one-color book work. A factory reconditioned Linotype and a semi-automatic binding machine is due for July delivery. A Polar Electromat paper trimmer will follow.

Buildings and machines are necessary, but in the final analysis, the success we must realize in LECO Press hinges on the service of dedicated men.

Henry Dirks is no longer "new" to us at LECO, having joined the staff in 1963. Neither is he particularly "different." At least, not on the surface. Henry and Tina and their five children make up a well-regulated Christian family. But of course, there is something remarkably different about these folk. Otherwise they would never have sold out their printing business, pulled up stakes at their new home and said goodbye to family and friends to come to a troubled Congo. Here is an act of entire consecration, a commitment in which CIM is playing a supporting role.

Just last week we bade farewell to the James Stevenson family who left LECO Press for a year's furlough. Now, to the 30 Congolese men who work in LECO Press, Henry Dirks is their "new" press manager. These men know their work well. So the load does not fall entirely on one person. Yet there is too much work on hand. A special request has gone out for a young man from overseas to help in the offset department.

Unless man is confronted with the printed message, all our plans will be in vain. One of the newer methods of outreach at LECO is the bookmobile. This "bookstore on wheels" is a specially-designed Volkswagen with an extended roof. The store-keeper has only to drive to the selling point—usually a busy marketplace in Leopoldville—swing up the large side door and he is open for business. Always an attraction for a crowd,

(Continued on next page)

the bookmobile has turned in important sales of Christian literature. At present, missionary Abe Esau and others of the AMBM are supervising this work. (These missionaries are temporarily displaced from their field in the Kwilu.) Miss Matilda Wall, missionary nurse, states that the bookmobile work has given her more satisfaction in missionary service than any previous experience.

Behind all the work of production and distribution of Christian literature lies the more creative process of preparing manuscripts for printing. Four full-time editors work at LECO to keep "spiritual food in the hopper." These serve not only to produce on their own, but also to help the churches and missions in their literature work.

One of the LECO editors is outstanding. He is Mr. Andrew Massaki, a Christian journalist who edits the new monthly newspaper titled, MOYO, which means "Life." MOYO carries articles in two local languages, reaching readers in both Lower Congo and in the Kwilu-Kwango areas. Sales of this paper have doubled since the first issue last November, now reaching 12,000 monthly.

Response to MOYO is most encouraging, for this is a regular, repeated witness for Christ in Congo. This is reaching men. The other day Mr. Massaki read me a letter from a corporal of the Congo army who was writing from his post in the Kwilu. This letter speaks more eloquently than we could possibly put down in writing to convey the nature of our witness in Christian literature.

To Mr. Andrew Massaki, editor of Moyo:

I am your brother in Christ who writes you this letter. I am a soldier and my base, as you will notice in the above address, is Thysville, Gendarmerie Company at Camp Sonankulu.

We left Thysville on January 10 to go to Kwilu Province where we must put back

on the good way our compatriots who have forgotten the laws of God and of our government. They kill each other foolishly, not understanding the depth of the problem. They want to place themselves above everyone and want to gain much money. They also have the intention to rule the country by force. Unfortunately, there is no understanding among themselves, for there is jealousy and hate among them.

However, the eighth of May 1964 at 3:30 p.m. I met a friend who lived with me in camp and who came from a trip. He had in his hands an attractive newspaper. It was the paper, MOYO. I asked him where he had found it. He replied, "I bought it in the office of the Catholic Mission. When I opened it, I felt a great joy; the contents please me a lot."

But I was astonished to hear that the Catholics are interested in MOYO, since they sell it in their office. And I know they read it as well. Oh, really, Mr. Massaki, this is almost unbelievable!

May God bless you and give you the courage to continue to publish for us such a paper—not only you alone, but I pray also for the entire team who work in the office of MOYO. If you continue to publish MOYO, I hope it will accomplish a great work for the Church and for the country. This paper can surpass others. I know well that many want to read MOYO.

Personally, this is my first time to read MOYO. I ask you to subscribe me to an annual subscription.

Receive, dear brother in Christ, my best greetings.

signed—Mwaza Samuel.

MOYO means "life." And the Congolese are seeking as never before a new and different life. May it always be our mission at LECO to print and distribute the "Good News" in such a way that Congo may be led into the Abundant Life in Christ.

RETURN WITNESSES

(Continued from page 13)

is open to one if the fellowship with God is not to be broken. Humanly speaking, I know it will not be easy—in fact, going to Congo today may involve much more hardship and difficulty than at any previous time in my experience. But I have that promise quoted above, “I am with you always.” What more can one want?

So let us pray for each other as we face the attacks of Satan—whether those attacks are here in America or in the Congo. Mark 13:33 warns “Take ye heed, watch and pray; for ye know not when the time is.”

Merle Schwartz

WITNESSING AND THE CHURCH

(Continued from page 5)

to transform men is valid. It is the individual so caring for others that he forgets himself; it is the family in harmony, each for the other; it is the church congregation in such fellowship that the presence of Christ is indicated. These things cause amazement among unbelievers so that they are forced to notice, as in the days of the apostles, that “great grace was upon them all.” (Acts 4:33) Words then come to amplify and explain what has already been observed. True witnessing by word comes when an inquirer is already convinced by deeds of something desirable and is searching for the truth.

This is the age of evangelism, the time when the good news is to be communicated to all mankind. It demands not two or three, but a multitude of witnesses—individuals, families, communities — living transformed lives, or at least lives in the process of transformation. No one who takes upon himself the name of Christ is exempt from responsibility to demonstrate what Christ can do. It is in this way that God calls men, seeing your good deeds they glorify your Father which is in heaven. There is no evangelism without a witnessing church; there is no church without witness; they belong together as fire and burning.

We must remember, however, that though witnessing is by believers, salvation is of

Christ. We witness to Christ and his power to transform us, to solve our problems. The inquirer is led to Christ and Christ takes over. We do not attempt to make him like us, but we lead him to Christ that Christ may make him like Himself.

THE WITNESS OF VIOLENCE

(Continued from page 6)

for a more zealous church, a more dedicated church in the Congo. Are we ready should the good Lord send us a cleansing like Congo is getting today? How many of us would still be willing to be numbered with the faithful to Jesus Christ?

Violence produces violence. One can hardly say that all the violence Congo is experiencing is going to solve the actual problem that exists. Burning, killing, destroying all, engenders hate by those who suffer. The African does not forget easily. If he has been hurt he will bide his time. Even in the Mulelist camp there is not complete harmony, and how can there be? As long as men seek to gratify themselves and their evil lusts, peace will not come. Democracy as we know it, may not work in Congo. A strong government with something like dictatorial powers looks like it would fit the bill to get the country rolling again and peace restored. What hurts is to see all that has been built up over years of hard work, completely wiped out. A land that was up and coming, suddenly almost overnight, being ruined and left in the hands of a group of bandits.

Let us pray that our brethren and sisters in the faith may soon have peace in their land, that they will be true to God and win others to Him, that their co-labourers here from America may be kept from harm and stay strong and healthy physically and spiritually. Then, too, let us pray for the Congo Inland Mission Board as they seek God's will for work in the Congo. Then too, how about you? God needs you. Will you pray for Missions? Are you willing to give because you love Him? How about service? The opportunities for service are unlimited. CIM still operates a number of stations in the Congo. Most Missions operate all of their stations. The doors are not closed in Congo. We need literature men, radio men, doctors, nurses, teachers, etc. Ask God what you should do about these needs, then do it, will you?

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry on the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian laedership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the Church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed administrative responsibility for their church with its 23,000 baptized converts, naming it "The Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

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"Modern Africans see America as a powerful nation, but one whose behavior in Africa, aside from missionary activity and particularly since World War II, has been based upon political expediency, that is, a fear of Russia's coming into Africa, rather than upon a desire to help Africans because of their need." (by Dr. George R. Horner, Prof. of Anthropology, Eastern Nazarene College).

Congo Inland Mission is pledged to preach the gospel of Jesus Christ, heal the sick, and comfort the broken-hearted believing that all men are of the same blood in need of a Saviour and are one at the feet of Christ. There is no expediency except to make Christ known so that all may be saved and begin now to enjoy the fruit of salvation.

THE CONGO MISSIONARY MESSENGER



Kasai river falls near Tshikapa

Like rushing waters
Guided by course,
Struggles the Church of Christ
To a destiny — K N O W N.

OCTOBER - DECEMBER 1964

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THE CONGO MISSIONARY MESSENGER

Published quarterly at North Newton, Kansas, by the Congo Inland Mission Board, 251 W. Hively, Elkhart, Indiana.

All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The Congo Missionary Messenger, 251 W. Hively, Elkhart, Indiana.

Prompt notice should be given of change of address, always giving both old and new addresses.

Second Class postage paid at North Newton, Kansas.

VOL. XXXIV October-December NO. 3

Editor: Reuben Short

Publication Policy: The MESSENGER is sent to members of the loyal supporting constituency of the Congo Inland Mission requesting it. It is our aim to publish four issues each year. There is no regular subscription charge. Publication costs are covered by freewill offerings of the readers who also are financial and prayer supporters of the C.I.M.

Statement of Ownership, Management and Circulation. The Congo Missionary Messenger is published once each quarter, four issues annually, by the Congo Inland Mission, 251 West Hively, Elkhart, Indiana, and printed by the Mennonite Press, North Newton, Kansas. It is sent to subscribers by request as a news and promotional media in the interest of missionary work in the Republic of Congo. It is controlled by the Congo Inland Mission Board through the Executive Secretary and appointed editor.



Board member H. A. Driver and former Executive Secretary of Congo Inland Mission now serving as Executive Secretary of the Evangelical Mennonite Conference.

Does the LOCAL CHURCH need a MISSIONS PROGRAM?

"The local church that promotes missions is almost always cooperative, happy, and successful in its local programs of worship and service. . . ."

Driver

by H. A. Driver

If the Church is to fulfill its very reason for existence, it *must* promote missions, for "the church without missions is a church without a mission."

Many churches have become revitalized and alive by incorporating a vigorous missions program in every department. A missions-minded Church is usually an inspiring, growing congregation. Emphasizing world perspective in the local congregation produces a wholesome focus that is Scriptural—"Go ye into all the world"), and practical. Obedience to God's commands assures us of His power and His presence; and, this missionary emphasis will create greater interest, encourage prayer habits, stimulate the habit of giving joyfully, make us conscious of our need to witness, and give us a desire to perform the work God gives us to do.

The local church that promotes missions is almost always cooperative, happy, and successful in its local programs of worship and service, for in giving ourselves, our time, talent, money—our all, we in turn receive. Christ's promises never fail. He has said, "Give and it shall be given you. . . ."

Each local congregation should have a definite program of missionary education. A missionary committee to be responsible for a continuous program is a great asset. This committee should be responsible to promote missionary emphases in all departments. It should be representative of all departments, and responsible to the Christian Education Committee. This committee should make sure that no arm of the church is being missed in the total missionary program.

Continued on page 4

LOCAL CHURCH MISSIONS PROGRAM

Continued from page 3

Here are some practical ways of presenting a missionary education in the local congregation:

Missionary Education Through Instruction

The Bible is the greatest study book of missions, and through its pages we learn of God's plan for the lost world. The Book of Acts is a book of missions.

Missionary stories of great missionary heroes of the past never fail to inspire and challenge. Do not overlook our living missionary heroes who are serving God faithfully in spite of losing earthly possessions, persecutions, and constant crisis. This very day missionaries are daring to go into jungle lands with the gospel. Some have lost their lives that the saving gospel may be offered to every tribe and nation. Bulletin boards with up-to-date maps, newspaper clippings and recent letters from missionaries whom you know personally, keep these living witnesses before you.

The romance of missions is not only in the past. It is TODAY!

We must study mission needs in Sunday school, training classes, missionary societies, and in the home, using maps and pictures, and prayer reminders along with regular study courses. Table-top mock-up of mission stations create interest for both children and adults. Curio tables and displays never fail to draw interested observers. Filmstrips, slides and moving pictures of missions, missionaries and their fields teach effectively because one can both hear and see.

Missionary Education Through Worship

Nothing can stimulate us more than having a dedicated, consecrated, enthusiastic missionary speak to us. A missionary speaker at the Sunday School Worship hour or Church Worship Hour reaches a total congregation. Sunday School worship services once a month should relate to specifics of the year's missionary program.

Missionary Education Through Service

A vital result in a missionary program is the commitment of people and the dedication of life for service. This is a natural result of sowing the seed and presenting the need.

Correspondence with missionaries, their children, and people of other lands, brings a two-fold blessing—to the writer and the recipient. Collections of pictures and cards

for missionaries, making of bandages, and sewing of special projects become a joyous missionary experience when done "in the name of the Lord." Gathering of old clothing for the destitute and making of Christmas bundles for the needy bring rich reward.

Entertaining missionaries in our homes is an avenue of service that is too often overlooked in the hustle and bustle of today's busy world. The beautiful story of the Shunamite woman and her husband who prepared a special guest chamber for Elisha to stop in when he passed by, depicts the blessing received by entertaining "prophets of the Lord." We, too, can receive untold blessing by having a personal contact with missionaries in our homes. Entire families can learn to know and love missionaries when they keep a "prophet's chamber."

Missionary Education Through Giving

"It is more blessed to give than to receive" proves true when we practice it. How grateful we must be that we can be on the giving end. But for the grace of God we might be in the position of the heathen who have not heard! Special missionary banks for children encourage giving. Giving through the local church, to special missionary projects and needs is a vital part of the missionary program.

Missionary Education Through Prayer

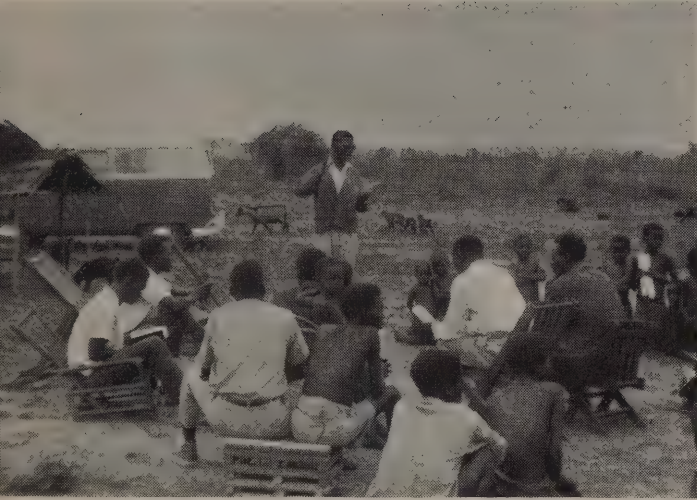
The great commission given to the Church included prayer. Missionary prayer reminders, prayer letters for specific needs, intercessory prayer, praying partners and praise for answered petitions produce missionary results. Prayer is the life line of the church and of our missionaries. Prayer at home brings results on the field. Every prayer in the church should include prayer time for missionaries.

Missionary Education Through Programs

Missionary programs should be planned well in advance—a year if possible. Each congregation can benefit by having a missionary convention that is well planned and advertised. These can incorporate missionary speakers with real missionary challenge, missionary films, visual demonstrations, missionary recitations or drama and missionary songs.

Men and women should be encouraged to have regular missionary meetings to include inspiration, study, missionary projects and fellowship.

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PATH EVANGELISM

by Glenn Rocke

Since June of 1960 the pattern of village evangelism has changed considerably. Before that date the missionary in charge of evangelistic work had a yearly schedule of activity. This would include two or three visits a year to each of the regional centers. Each of the evangelists would be visited in their villages at least once a year. An African pastor was most always along on these trips and took the oversight of these meetings.

The Problem

In July of 1960, the missionaries evacuated from all eight of the stations. Two of the stations have been without regular missionary help and supervision to the present time. The mission cars inherited by the Congolese were soon broken down with little prospect of being repaired. Fear of tribal fighting and general unrest kept some pastors from leaving their families for any prolonged period. As a result, very few and at some places no trips were being made to the out villages. The complaint was quite prevalent that neither the mis-

sionaries nor the pastors cared for the evangelists and Christians out in the villages.

This situation along with the fact that many of the evangelists had lost their Bibles and hymn books during the days of fighting and village burning made it imperative to do something. Somehow the people would have to know that the mission and church leaders had really not forgotten them and that they still cared.

Arrangements and Place

The Bible Institute was moved to Kandala and the Harold Grabers were assigned to direct that work. This left us free to help meet the church need in the areas of Banga, Charlesville, and Tshikapa. We had at our disposal the VW bookmobile which was given for evangelistic and literature distribution.

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PATH EVANGELISM

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Affairs were arranged at Kalonda where we were stationed so that we could be gone for periods of three weeks at a time. Camp cots, bedding, food, pots and pans, school books for our third grader, Keith, Christian literature, school supplies, extra gasoline—all had to find some place in the car. Needless to say we were always overloaded. With Congo roads as they are it is quite a marvel that the VW Kombi could still get us to where we needed to go.

Our first site chosen to work was Basonga—250 miles away or two big days of travel. Upon arrival we found that the evangelists had already been there several days waiting for us to come. They brought kasava from their villages for the two weeks of study and services. We supplemented this diet of starch with some corned beef and dried fish.

Classes

Classes were held from 7:30 to 12:30 daily. Each evangelist was given a Bible and song book besides a number of Bible study books—various books of the Bible. Two of the pastors and myself did the teaching. Some found it quite difficult to follow a school schedule again. But interest was good. They were getting new ideas. New and old songs from the CIM hymnal were brushed up. It is amazing how the familiar tunes have been given variations out in the bush. Sometimes the old tunes are hardly recognizable.

Afternoons were spent in study. At 4:00 p.m. the car would take off for evening services in the surrounding area. During the two weeks most of the villages were reached with at least one service. Most places our coming created quite a stir. Here the White Missionary is coming to see us! He even has his wife and child along! This was a sight not seen for some four years now.

Always we tried to make it clear that our long absence was not of our own choosing. We still cared and were glad for the opportunity to come to speak to them and help them in their Christian lives. In most villages we were invited to stay for a meal.

A Day of Sects

This is a day of many new sects arising everywhere, new Gods they say. On several

occasions older Christians have asked us very pointedly, "Why haven't you missionaries told us about these other Gods? Who are we to believe?" We tried to tell them that these new religions are the creations of various leaders wanting to make a name for themselves. We told them that they use our Bible but have gone off on a tangent from what the Bible really teaches. They tell of high pressure methods to get them to leave our Church and join one of the sects. It seems the popular thing to do. Why stay with this old church of pre-independence days? Let's have something new and more exciting. Many are those who have thanked us for coming to strengthen them in the faith. They don't want to leave their faith but life gets pretty miserable when they are continually being coaxed and urged to join the new sects.

Exams

Exams follow two weeks of work. They are encouraged to go on in their study of the Word with the aid of their new Bible helps. Records are kept of their grades and the chapters covered. They were told that we would do our best to come back within a year to continue on where we had left off. The evangelists returned to their villages with new purpose and enthusiasm.

Need Evangelistic Missionaries

This is a difficult time for the church. The leaders and Christians face many discouragements and difficulties. Like all of us, they need times of refreshing and counsel. It is very disturbing to find so many missionaries tied down to a school program. We need new missionaries coming out for direct work in the church. I am convinced that this type of work cannot be neglected. We'll have a hard time convincing the average Christian that we missionaries came out primarily for the church if we do not get out where the people live, rub shoulders with them, and share with the difficulties of these times. Also, we must prove by example to the Congolese pastors that this type of work must needs be done. More evangelistic missionaries are urgently needed. The need for schools must not be given priority over the need of evangelism. Without a live church all other phases of the work become meaningless and ineffective.

CHURCH BEGINNINGS in a BAR

by Archie and Irma Graber

In autumn of 1962, a group of refugee Christians were seeking a place in which they could meet for worship. At that time food was scarce, houses not nearly enough to go around, and money not very plentiful. They found an unused shed which had been intended for a bar. It was leaning dangerously windward and consisted of not much more than a few upright poles and a metal roof. Before it could be considered safe for use, a C.P.R.A. vehicle was used to pull it back "straight up."

Pastor Matthieu Kazadi was chosen to lead the group. For the first few weeks only about twenty people attended. Some sat on chunks of wood and others on stones while they sang hymns and listened to a sermon. The group was composed of Methodists from the south, Mennonites from our mission, and Presbyterians from this community. By Christmas time the building had become too small. It was widened and some plank seats installed. The congregation continued to grow. Expansion was not too serious a problem as there were still no walls to the bar church. Still, a near noon-day sun gets very hot by the end of the service, if your place happens to be beyond the shelter of the roof.

Much of the service was not quite what we would have ordered, but on the other hand their enthusiasm and devotion was something rare and thrilling. Offerings were long drawn out affairs, often in three

parts, taking nearly an hour. First a general offering in which some small cooking pots were passed, then a gentleman with a larger aluminum kettle and a notebook accepted the tithes of those who came one by one to the front of the church to give their gift. Following that, a special offering was taken for the Christian industrial school, sponsored by all the churches of the area. All this lengthy process was accompanied by much singing.

But just what happened to bring Mennonite Christians down in South Kasai looking for a place to worship? Back in the early days of Protestant missions in the Congo an organization was formed which has been a great help in advancing the work of evangelizing Congo, namely the Congo Protestant Council. Under the direction of the Council, areas of responsibility were assigned to the various missions. Virtually every mission in the Council and others, cooperated by adhering to the comity arrangement. Congo Inland Mission was assigned to an area in western Kasai inhabited by four or five different tribes.

Early in 1959, plans were made for a new push forward toward full African leadership for the Congo church. This was to keep pace in the church with the then imminent independence of the country. Later that year, and as a complication of the coming self-rule in the province, violent disagreement and fighting broke out between the tribes in the C.I.M. area. In the following June, political independence was declared. The ensuing events helped to exaggerate the already existing jealousies, and the Baluba Christians and village people from our mission area were forced little by little to resettle in what is known as South Kasai. Not only did Balubas from our area enter South Kasai, but also many from other parts of the Congo where they had gone in search of employment. By nature they are reputed to be an aggressive, ambitious, and capable people. That not only gave

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The church at Bakwanga →

"... they ask for prayers that it may be a strong church always glorifying the Christ who redeemed them."



BEGINNINGS IN A BAR

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them good jobs and prestige in the places they traveled, but it also caused them to have many enemies, for they took positions in employment and government which the local people thought should have been theirs by tribal heritage. By the end of 1962, it was estimated that well over 500,000 Baluba refugees had fled to this area.

The first problem, of course, was one of food and housing for this vast company of refugees. Many of our Christians and a good share of the mission church leadership of Tshikapa and Charlesville traveled (many on foot) the 300 to 400 miles to South Kasai and resettled around Bakwanga. Names of many are familiar as Emile Kaleta, Thomas Kabangu, Matthieu Kazadi, and many, many others with their families.

Long before they had resolved all their problems of housing and hunger they began to look for a place to worship. This area has been served by the Presbyterian Mission. They have several churches in the town and many in the surrounding area. However, these were not meeting the needs of this new influx of people which caused a huge suburban area to mushroom about the city proper. Before they really got a chance to develop into anything like a Mennonite church, it seemed that God had planned or at least permitted them to suffer further division and dispersion. The local Autonomous Government was overthrown and the South Kasai was once again brought back under the Central Government. However, the leadership of the new setup was of a different clan among the Balubas themselves, so that the greater portion of our brethren and their families were forced to flee once again and resettle this time about 30 miles from Bakwanga. Thus, at the present time the Mennonite group here in South Kasai is divided into two parts, the one here and the other at Kabeya Kamuanga.

At the present time there are five permanent and semi-permanent buildings where Evangelical Mennonite Church groups are meeting regularly. They have some tremendous dreams of things they would like to do in the work of the Lord during the days to come. However, they have not been sitting idly by waiting for those days. In August the leadership met here for two days, praying and planning for the work of this area. From week to week we get reports of villages that have been visited by the pastors and lay workers. Sunday after Sunday Gospel teams go out to hold services in villages which have no witness.

Here in the city the bar-church was vacated late in 1963. It had become much too small and the owner of the building wanted to open his business. A semi-permanent building was erected, it being entirely financed by the church. At the present time it is again too small to permit children to come to the regular morning service. They have their own service in another school building.

A permanent building which will be later used as a school is nearing completion. It is on ground which belongs to our C.I.M. group. Perhaps by the first of November this church which had such humble beginnings will divide again. Pastor Matthieu Kazadi with the C.I.M. group will begin their own services in the new building.

The other day a couple of Christians were talking about the difficulties of the life in the Congo and the struggles which they have been called on to pass through the past four years—fightings, persecution and death for many of them. "But," replied the other, "who can say that this way has not been a way of blessing." The church and many of its people have grown spiritually. This "building of the church" has developed thus far because of a deep and abiding love for God in the hearts of His people who have felt a need for fellowship. As it continues to grow and mature they ask for prayers that it may be a strong church always glorifying the Christ who redeemed them.

A Glimpse of Rebel Held Mukedi

by James E. Bertsche

During the night of September 21-22, the Congo Army contingent of soldiers stationed at PULU, a village on a hill on the east side of the Loange River overlooking the Kipita ferry crossing on the Mukedi-Nyanga road, was attacked by a band of jeunesse. The first indication the Congo Army had of the attack, apparently was a burning kitchen. The soldiers came out of their houses firing their arms and the jeunesse soon took flight back towards the river. In the confusion and panic, it appears that many lost their lives both due to gunfire and to drowning. In the mop-up procedures one young fellow was found hiding in the grass along the river; was beaten and eventually brought, unconscious, to the Tshikapa hospital. At first he was in a dazed condition incapable of giving a coherent account of what had happened. After several days of medical care, however, he responded and told the following story:

THE BOY

MULAZA ATHANAS comes from the village of MALODI, two or three kilometers from the Mukedi Station. He graduated from the sixth grade at the Catholic Mission Kilembe in the spring of 1961. He was baptized a Catholic at that Mission a short time prior to his graduation.

THE ATTACK

One night (probably in early September) jeunesse leaders in the Mukedi area came to his village, banged in doors and "caught" some of the young men. They were taken to LUKOLE, a village in a valley behind Mukedi Station a distance of no more than five kilometers. This seems to have become rebel headquarters for the area. Upon arriving Athanas found youth from other nearby villages as well, such as KIMBUNZE, MANGULA and KIFUZA.

Here they remained for several days in the process of receiving some sort of instruction. (Here the boy was vague and it was impossible to get precise information.) Then one day Athanas and his companions were loaded into a truck (formerly belonging to Mr. Noel, a Belgian, who for years operated the nearby oil factory at KITOMBE) and were taken to the village KAPITA, a few kilometers from the Loange River. The truck made a second trip to bring the rest of the group that had been collected at Lukole. At Kipita, Athanas found that there were still others being

gathered as well and gives the total number of the group as having been around 300. On the morning of September 21, the group walked to a point at the river's edge where the Awongo, a fishing people bordering the Apende, keep some dug out canoes. Here they were ferried across the river. Athanas set the hour at about 1:00 P.M.

Once the whole party was on the opposite shore, Athanas was appointed one of five younger boys who were designated to stay at the river's edge to guard some supplies. He mentioned particularly clothing and food. The rest who were "people of strength" set off through the brush toward the soldier's camp. It was about 5:00 P.M. They intended to reach the encampment after sundown.

It was later that same night that Athanas suddenly heard the sound of pounding feet, excited shouts and rifle fire. The attacking band had been repulsed, were fleeing in panic, pursued by the soldiers. Reaching the water's edge, many jumped directly into the river. Those who knew how to swim set out for the opposite shore. Those who did not began to disappear under the water. A few, including Athanas, tried to hide in the brush and grass along the river side. "Tuafuile avula," he says. ("Many of us died.")

Athanas hid that night and most of the next day in the river-side brush. But in the afternoon he was found by village people who were helping the soldiers to look for stragglers. They fell upon him and beat him. Then binding him, they took him to the soldiers who in their turn punished him unmercifully. Later he was thrown into the bed of a truck and brought to Tshikapa where he was dumped, unconscious, on the cement floor of the hospital veranda like a bag of flour.

I asked Athanas many questions concerning Mukedi area and people, the conditions there and rebel activity. There are a lot of gaps in his story and some information that is likely questionable. However, there are many items of interest and, in some cases, there are points of considerable significance.

MUKEDI STATION

We'd long ago heard of the looting of the

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A GLIMPSE OF . . . MUKEDI

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houses, store rooms, garage and school units. Athanas, however, insists that the Pastors were able to salvage some of the missionaries' personal effects and that they have been stored upstairs in one of the dwellings on the station. He mentions that people have been assigned to live downstairs to guard the house and the things stored there. It appears also that the dispensary and maternity continue to function on the station. Medical personnel is there at work. He mentions that the trained male nurse MATANGUA CONSTANT is "operating on people." He is the one who performed some caesarean sections in 1960 after the evacuation of the missionary doctor. Athanas reports that women are going to maternity to give birth and that the Mission trained midwives are on the job. He also mentioned KIBUZA JOSEPH, the old evangelist who has for years been a daily part of the medical routine. Multiplied hundreds have heard his simple and direct testimony through the years. According to this report his voice continues to be heard amidst the rebel occupation.

MUKEDI PEOPLE

Athanas was questioned about Mukedi Christians and families that have grown up on the Mission's door step. Pastors Falanga Elie and Kidinda David are reported both living at Mukedi village. Athanas insists that on Sundays the big wooden drum is heard regularly calling people to worship, morning and evening. Athanas, a baptized Catholic, says that during these days the Catholics have no leaders. The priests are gone and the Congolese Abbies are not near. So, he says, we join the mission people when they worship.

I tried to get some idea as to how many people are currently worshipping in the Mukedi chapel. As near as can be made out from what he says, the chapel which normally can seat around 1,000 people is approximately half full.

A lot of the old-timers living just off the station were named such as Mabula Mathieu the former overseer; Djoko David, former member of the Gipende Bible Revision Committee; Sh'a Kakesa, formerly the foreman of the work line and Sh'a Muandu, the old, toothless head carpenter and church council member of many years standing. In every case Athanas states that they are all living in their homes and that they have nothing to do either with rebel

leadership or their activity. The teachers seem to have all scattered to their home villages. There are no schools anywhere.

DAILY LIFE IN THE AREA

Athanas reports good millet and corn crops. He states that everyone has plenty to eat from their fields and that the usual supply of meat is available, i.e. chickens, goats and pigs. Salt, however, has disappeared as has kerosene. Matches are hard to find. There appears to be some supply of cloth available, supplies that were confiscated from local stores in January and are now being sold. Athanas adds, however, that more and more people are wearing the old traditional Bapende raphia loin cloths. Palm oil is being purchased at Kitombe, a nearby oil post. Apparently the stock that was on hand in January is now being sold by the liter. (The boy insists that there is one white man in the area, an elderly Portuguese who was attached to the oil post at PUNZA, owned and operated by the VIEIGAS brothers.) As to general health, he says that the people are "in strength." This may probably be taken to indicate, at least, that there have been no epidemics in the area until now.

JEUNESSE ACTIVITIES AND DEVELOPMENTS

Athanas' grasp of area activities is very local and restricted. Some of his statements are likely highly questionable. For instance, he thought the roads were open to both Secteur Kondo and to Gungu and that people go there all the time. Just who would be going there he wasn't sure. It may easily be that there is traffic on the Kondo road which also leads to Kandala but it is certain that travel on the Gungu road goes no farther than somewhere near mid-point. Gungu has always been and still is in government hands. The Gungu ferry has reportedly been out of use for several months. The fact that this was Athanas' first time to see Kipita village and the Loange River underlines the restricted perimeter of his world until now.

His comments on the daily activities in the Mukedi area, however, must be taken to be accurate and, therefore, revealing. On the basis of his comments, the pattern of activity has changed very greatly in the past six months. When we left Kandala in January, the country was being crisscrossed by teams of jeunesse. Everyone was under tension and living in a combined atmosphere of fear and excitement—fear of military intervention and the excitement of burning and "chasing the government of Kasavubu." Everyone was caught up in the

furious wave of breaking rebellion; wild talk was making the rounds—talk of capturing Gungu, Kikwit, and then Leopoldville; talk of the impending arrival of Gizenga and Mulele to head up a new government; talk of rebuilding all that was being destroyed in a matter of weeks. In brief, a millennium of Congolese making was just around the corner.

The picture now, roughly, seems to be this. The punitive forays for purposes of looting, burning, and coercion seem largely to have ceased. The fear of military reprisal has receded. Something of a semi-isolation has become a way of life. The need for and attraction of jeunesse bands have disappeared and, consequently, they seem largely to have dissolved, the members returning to home village life with their fellow clan members. It certainly is most significant that when the group of which Athanas was a member was recruited to make the attack at the Loange, the jeunesse leadership had to resort to a nighttime raid on the surrounding villages to get the people they wanted. Six months ago, groups would have been everywhere vying with each other for such assignments.

When asked what the village people are saying about the jeunesse movement and its leaders now, the following were some of the responses: "The people of the villages are not happy with these things. We've waited a long time for Gizenga and Mulele to come. Neither one has. Burning houses and catching people in the night is bad. Our fathers do not like this. They say that all the jeunesse leaders have brought us is hunger and death." And the most poignant comment of all on the part of this thin, battered, conscripted, and unwilling member of the Loange attack group was this: "If there were only a school somewhere near my village, that's where I'd be."

The former government-established sects and tribunals no longer exist. Village chiefs and elders now seem to assume judicial authority among their own people. The final court of appeal, however, lies with the jeunesse officials of the area. Athanas seems to know nothing of the over-all jeunesse leadership and plans.

As to the attitudes shown toward missions and departed missionaries, Athanas, a baptized Catholic, says that people generally say they want nothing more to do with the priests. Protestant missionaries on the other hand, he states, are regarded as not having any "palavers" with the people and that they want them to come back—some time—to work as they once did.

GENERAL EVALUATION

In trying to fit the pieces of Athanas' story together with other bits of information that we've gathered from here and there, the general picture of the Mukedi area, just now, seems to emerge something like this:

1) Mission medical personnel are on the job and apparently there has been no radical public health problem up to this point.

2) Commercial supplies in the area were confiscated early in January and brought together at two or three points where they are being used by jeunesse leadership or being sold to the public.

3) Local food supplies seem to be normal which would indicate that at least the village people who were not burned out have continued to tend to their fields.

4) With the flight of the white population and government personnel and the resultant crumbling of commercial and government patterns of activity, African life has fallen back upon the underlying framework of village and clan structure. There has been a certain regrouping of population in areas and villages of origin.

5) This in turn has brought about the emergence of traditional chiefs and clan elders as figures of authority. While ultimate control lies with rebel leaders, it seems to be village chiefs and their counsellors who now carry on the day to day duties of authority of village life.

6) With the reassertion of authority on the part of local traditional chiefs, old regional squabbles and animosities again have come to the fore and certain fragmentation seems to have set in. If Athanas' comments reflect anything near the truth, his people who belong to the traditional tribal area between Mukedi and Gungu ruled by chief NZAMBA of Mukedi resent the jeunesse movement in general and its present area leadership in particular. It is interesting to note that this leadership for now is composed primarily of men coming from the area east of Mukedi and thus from another group of clans and from the area of another head chief. One, therefore, must pose the question: Is the passive resistance now apparently being shown by the people under Chief Nzamba due primarily to their disenchantment with the rebel movement as such or to their resentment of the dominant role being played by "foreigners" and the fear that the rebel movement might be ultimately used to subject them to the neighboring clans with whom they have bickered through the years concerning boundaries? (There have been a few fragments of information which give reason to believe that

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HOW the MATE

Word had been received on July 10, 1960, that all CIM missionaries were to leave the country following the sudden Congo-wide post-Independent mutiny. With heavy hearts we cycled over to the Maternity to discuss these matters with the staff.

To whom should we give the keys, and along with them the responsibility of directing the newly-built Maternity? None other than Mufuta Ana, a staunch Christian woman who had been with the mission since her childhood. Her Bible training in Christian principles by the pioneer missionaries laid the foundation for future services.

Her experiences as counsellor in the Girls' Home, as a Bible teacher in women's meetings and Sunday School classes, as well as instructor in Grammar School, coupled with undergraduate training in mid-wifery, prepared her for such an emergency.

Mufuta Ana was now in charge. Her heart was heavy as she, her staff, and a puzzled group of new and waiting mothers waved their sad farewells to the evacuating missionaries. As she looked into the anxious faces of her patients she keenly felt the weight of her new responsibilities.

Together with her staff of four different tribes, she claimed anew the promises of God, and with fresh courage faced the tremendous task before her. She had complete confidence in the church board and pastors; assured that they would support her in difficult times with their intercessory prayers and needed counsel.

The first week went by smoothly. Then rumors of war, of tribal conflicts became reality. One morning Baba Ana discovered that two of her helpers had run away during the night. She was perplexed. Now there was no one to wash the clothes and to scrub the floors. A week later her assistant, Kamina Lisa, joined her relatives to leave this troubled area. That meant that she and her oldest helper, Baba Kashiba Beneke had all the work to do.

The war was coming closer. More and more people were vacating their homes, including the pastors and other church members. Baba Kashiba became alarmed and left also. Conditions were grave. Mufuta felt uneasy. The dispensary personnel had



Mary Hiebert and Mufuta

long since gone away. Mufuta alone was on call. In fact, she was the only woman on the station which was being guarded by three sentries. Even her closest friends from the nearby village had deserted her. What ought she to do? Should she leave her post of duty? The words of Psalm 102 were a source of strength to her, "Hear my prayer, O Lord, and let my cry come unto Thee. . . ." She received her answer and decided to follow her friends.

Quickly and carefully she stored all the supplies, foam rubber pillows and mattresses, bedside tables and baby cribs, linens and chairs, not forgetting the portable Singer sewing machine, into the office and securely locked the door.

ERNITY at MUTENA



na by Mutena maternity.

That night her niece, a mother of seven children, walked five miles to come for her. Before the break of day they were hurrying along a dark path to safety. "The Lord is my Light and my Salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" These words dispelled the fear of the lurking enemies—the opposing tribe and the poisonous snakes. "Though an host should encamp against me, my heart will not fear, though war should rise against me, in HIM will I be confident." Thus encouraged spiritually and strengthened physically, she was able to endure the hardships of the coming weeks.

Kalamba village became a refugee

Continued Without A Missionary Nurse

by Mary Hiebert

camp, mostly women and children. They limited their activities to carrying firewood and fetching water for cooking purposes. There were no family groups sitting around blazing bonfires after sunset. Instead, they huddled together in their darkened homes conversing in hushed tones fearful of what the long night might bring. This continued for nearly a month.

News of horror reached them one early morning—the enemy was advancing toward Leta's corner, just a few bends down the road. Fear gripped their hearts. The messenger, one of Mufuta's relatives, had just come back from the battlefield, badly wounded. This news sent the frightened mothers hurrying and scurrying to collect their blankets and food in preparation to escape across the Kasai River. The early morning dew in the valley was chilly. They piled into the dugout, being careful not to rock it. Mufuta meditated quietly as they crossed the eerie water, "He will regard the prayer of the destitute and not despise their prayers." Ps. 102:17. They reached their jungle haven when the sun peeked

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over the horizon and immediately cleared the ground of dense undergrowth for a spot to place their few belongings. Here they were well hidden under a canopy of tall sanga trees. Sleep did not come to Mufuta at night so she spent the long hours singing softly, "Ask the Saviour to help you, comfort, strengthen, and keep you. He is willing to aid you, He will carry you through."

Everyone rejoiced when the local chief sent word that they could return to their villages. Their fathers, husbands, and sons had been given orders to stop fighting. Once more the weary refugees set out to cross the river. There were happy family reunions. The bitter war was over.

Mufuta Ana became restless. Having no home nor family to care for, she longed to be back at work. Her prayers were answered when the paramount chief issued an order that all the people of the Lulua tribe were to go back to their villages and places of duty.

The returning Mutenites received a hearty welcome from the three lonely sentries who had guarded the station since the exodus.

Mufuta hurried over to the Maternity and found everything as she had left it some six weeks ago. She praised the Lord for answering prayer.

In anticipation of the first delivery she set up her department. Her first patient came, then her second, and gradually the number increased. On Thursdays she resumed pre-natal clinics, thereby encouraging more women to come for obstetrical aid.

She had no helpers. Besides her regular duties of delivering, caring for babies, charting and recording births, she scrubbed the floors, tidied the wards and did the laundry at the nearest stream. After the Bible woman moved away she had to give more time to her patients in order to meet their spiritual needs. In her many duties she fully relied upon the promise of God found in Phil. 4:13.

What did she do when difficulties arose? Let us hear what she has to say: "Mama, I never prayed so hard. There was Kitekamena, the pastor's daughter, who gave birth to her first baby. All went well until she hemorrhaged profusely. Her mother began to sob and mourn. Other women came in and made much noise. Things were getting out of hand. I had done all I could. I called the pastors over to pray for her. God answered prayer and spared her life."

Her most distressing experience was when her niece, who had risked her life to come for her that night, could not give birth to

her eighth child. She sent for the dispensary nurse. He could not help her. She sought the pastors' advice. They suggested that the patient be taken to the doctor. The patient's husband was indifferent to her prolonged labor, stating that she was too lazy to do her part. Finally he realized that this was a matter of life and death so he hired a truck to take her to Kalonda. Mputu's last words to Mufuta were, "My dear Ana, please take care of Tuikale Lisa, (her four-year-old) for I am going to heaven."

The rutted road seemed endless. They waited a long time at the ferry and spent a miserable night en route. The patient suffered untold agony, aggravated by an old custom that forbids her to drink water. On the following day they reached their destination but Mputu Lebekka had been called to her eternal home.

"If only a missionary nurse had been here," reflected Mufuta, "Mputu's life could have been spared. I must pray more earnestly for the missionaries to return to Mutena."

Her prayer was answered when after three years and three months following their departure, the missionaries, including a nurse, came back to stay. How her heart rejoiced.

What is Mufuta's role since a missionary nurse is present? She remains the director of the Maternity. You may find her at her desk recording births, charting, or signing birth certificates, discharging patients. You may see her in the delivery room, or bathing the babies. You will see her wholehearted interest in the regular services in the ward and at clinics. She is the consultant to her domestic staff and comforter to her patients, always willing to listen to their problems.

Under these circumstances, what is left for the missionary nurse to do? Many hours are spent in teaching Mufuta how to improve her delivery room technique. Difficult cases and postpartum complications take much of her time. Baby and pre-natal clinics on the station as well as in villages are held regularly. Her schedule calls for two days a week at the dispensary, not forgetting the many opportunities to witness for Christ in word and in deed.

The missionary nurse still occupies a large and important place of service in the medical outreach of the Congo church. Mufuta Ana has often asked, "Aren't there any other nurses in America willing to come to the Congo to help us?" My fellow nurses, who read these lines, has God spoken to you? Will you answer these questions personally?



"The concerned look on her face told Elmer what to expect."

IT'S A LONG WAY TO THE HOSPITAL

Mary Hiebert came down the dusty path full speed. Her motorless bicycle had made the trip often before. She headed straight for Elmer Dick's house. The concerned look on her face told Elmer what to expect.

"You've guessed it. I don't think I should risk handling this case" she hesitatingly told Elmer.

Elmer knew what that meant. It was already heading toward sundown. Could he get to the ferry before dark? He would try.

Quickly the maternity patient, already weary and in pain, boarded the pick-up truck with a helper and some meager personal supplies, and headed for Tshikapa—a mere bumpy seven to eight hours away. Elmer had already finished a day's work. (No union hours for missionaries).

Continued on page 20

"BY AIR IT WOULD
HAVE TAKEN ABOUT
14 MINUTES from
airstrip to airstrip."



PROGRESS REPORT GIPENDE *Scripture Revision*

by James Bertsche

Work in the Gipende language dates to the early 1920's at which time CIM missionaries (the Henry Mosers, Miss Agnes Sprunger and Miss Erma Birkey) pioneered work at Mukedi in the eastern part of what is now Kwilu Province. After reducing the language to writing, the first printed matter was produced on a small flat bed press and consisted largely of booklets for school room use and short portions of scripture.

Spearheaded by the persistence of Miss Agnes Sprunger, now retired at Berne, Indiana, a translation of the New Testament was completed in the early 1930's and a first edition was published in 1935 by the British and Foreign Bible Society. In addition to producing a steady stream of tracts, hymns and school material, Miss Sprunger also persisted in her translation of the Old Testament finally completing the last books in the early 1950's.

By this time there had also appeared a hymnal grouping some 300 Gipendi hymns; a life of Christ; a bound edition of selected Old Testament passages as well as an assortment of small readers, grammars and other school materials.

By 1956, the second edition of the Gipende New Testament was nearly exhausted. The CIM addressed a plea to the American Bible Society which had by this time assumed responsibility for translation and publishing of Scriptures in the CIM area of Congo. It was shortly after this that Dr. Nida of the American Bible Society made a brief visit to our field and after checking the existing New Testament recom-

mended that a committee be selected to revise first the New Testament and, then, the unpublished Old Testament manuscript as well.

The history of this four man revision committee (one Congolese from each of the three CIM stations located among the Bapende people and one missionary) has been typical of many others. Shortage of personnel, the pressure of other duties and the disruption of furloughs all took their toll. But in September of 1963, a typed manuscript of the revised New Testament was finally in hand. There remained a final reading before turning it in to the Bible Society for publication.

The revision committee was reassembled at Kandala in December 1963, following the return of the Bertsche family from furlough. In the anticipation of making Kandala station the production and distribution center of the Mission effort in Gipende literature, several tons of assorted material was accumulated there as well. But all of this was suddenly changed on the night of January 21, when bands of attacking rebel youth destroyed the station with fire. Lost in the conflagration was the entire accumulated stock of supplies; the manuscripts for both Old and New Testaments; a total of seven other unpublished manuscripts of material translated from Tshiluba into Gipende. Providentially, copies of the manuscripts of both Testaments remained in the States. These have since been photocopied and relayed to the field. While two members of the revision committee are currently blocked in the Kwilu, the third member who escaped on foot with his family before the provincial border was closed has since joined Jim Bertsche at Tshikapa. Their first project will be the long delayed final reading of the New Testament manuscript.

It is further planned to have much of the lost material translated. A monoglot edition of the gospel of Mark, a new pastor's manual (prepared by Rev. Frank Enns, a retired CIM missionary) as well as Sunday School and devotional reading helps are soon to appear in the language.

But the primary concern remains the project of the Old Testament revision. It is our prayer that the Bapende people, the bulk of whom today are in the sealed off rebel section of Eastern Kwilu, may yet have the entire Bible in their own tongue.

We invite you to join us in this prayer.



Bible Institute students and families.

Here are eight of the ten students with their families who have enrolled this fall in Bible Institute. Once again they are busy preparing their gardens. For seven of these this will be the third time they have started the first year in this Institute. In September 1962, they had planted their fields and attended classes just over one week when fighting in the Tshikapa area caused all the students to leave except two. In September 1963, the school was transferred to Kandala Station where it was felt that political matters were more stable. After four months of study Kandala and the entire Institute plant was burned to the ground. Since that time no contact has been possible with the Kandala, Mukedi and Shakenge students. Seven of the 15 students enrolled last year are not able to return. Three new students have enrolled this year.

It has taken a lot of courage for these families with small children to once more return to their studies. One family definitely refused to come. He had too many troubles in that school. Never again!

Pray for the Bible Institute. Remember the staff as well as the students. Thank the Lord that all of their lives were preserved in the midst of death and destruction these past years. Thank the Lord that these still have the will and the courage to study His Word in order to carry out the calling they feel in their hearts.

Glenn Rocke



Field Secretary V. J. Sprunger discussing affairs at Charlesville Station.

What Will Tomorrow Bring?

by Vernon J. Sprunger

Many seem to be concerned about the missionaries in the Congo because of the continued frightening newscasts about activities in this land. We want you to be concerned but we also want you to be informed so your concerns will not be worries but prayer motivations. Let us review what missionaries have experienced in the last few years.

Just prior to independence in 1960, an anti-white sentiment developed which was directed toward missionaries as well as against all other Europeans. By some Congolese, especially the youth of the land, all foreigners were considered to be exploiters regardless of their occupation. Foreigners were sneered at, criticized for any move they made, and accused of ambitions many never had. This was a difficult experience because of so many false accusations. Shortly after independence, in early July, nearly all foreigners left Congo for various lengths of time. This then was the mass evacuation of 1960.

In a matter of a week or two the missionary was not considered as an undesirable person anymore. The C.I.M. missionaries started returning to Congo in July and

August of 1960. Leopoldville was soon considered a relatively safe place which it has proven to be in spite of numerous curfews it has experienced. An urban center is considered a safer place than a rural mission station as the missionary here would not likely be the target of the rebels.

Before the end of 1960, some of our missionary men were back at Nyanga, having stopped at other stations as well. They were welcomed everywhere they arrived. It was deemed wise to send men only at first which meant numerous separated families for as much as eleven months. This was a more difficult experience than was the first experience of leaving father and mother for the mission field. The attitude of the population throughout the mission field was such that by August 1961, lady missionaries were beginning to return to the mission stations.

Because of tribal friction, Charlesville station changed tribal population and this was an opportune time to loot the place. The blame is put on each other and to actually know the truth is difficult, other

Continued on next page

than to know that all was destroyed. Missionary men had been at Charlesville to visit, but no missionary was there when the place was pillaged in July 1961.

In September of 1962, a new province was organized with Tshikapa as the capital. This is a multiracial city and thus was the scene of strife and looting. A few of our missionaries remained at Tshikapa and none were victims of looting whether present or absent. The new provincial government became installed in private homes and offices. Life settled down to normal, with many curfews enforced since then. This all tends to frustration, tension and distrust.

On January 21, 1964, C.I.M. missionaries experienced the most difficult time in the mission's history. The Kandala staff saw their homes aflame consuming the supplies at hand with which they were going to work the next few years. All vanished into the night air leaving them homeless and some with only night attire. Glasses and shoes were taken from them and thrown into the fire. Three days later they were rescued with helicopters by U.N. forces.

January 23, 1964, is a day never to be forgotten by the missionaries located at Mukedi station. At daybreak a call from the Catholic Mission came from the nuns saying, "Come and help us," for three priests were massacred during the night. They were brought to Mukedi and our entire staff at Mukedi was evacuated to Kikwit via Missionary Aviation Fellowship planes. How grateful for the Missavia radio transmitters and the courageous pilots who did the evacuating. No baggage could be taken other than that which was easily carried. A couple of days later the Mukedi station was looted—according to witnesses who left there after the missionaries were gone. No word has come out from either Mukedi or Kandala since January 1964.

There was concern and considerable tension at Nyanga among students of the Secondary School who had come from distances, as well as among the missionary staff. The Kwilu Province being only twenty-five miles away, it was deemed advisable to evacuate until there were signs of more stability and tranquility. So early in February the missionaries left there as did the students.

Kamayala station and Kajiji seemed to be in the path of the rebels so those posts were also evacuated, but for a shorter time

than was Nyanga. These stations were all reoccupied by May 1964.

Now the end of June was approaching which would mark the departure of the United Nations peace keeping forces, and also the end of the existing government as it was time for new elections. There were many misgivings as to what this date might bring.

A transition government was appointed, but the rebel movement gained momentum until the climax of the taking over of Congo's third largest city of Stanleyville by the rebels. Here suddenly many missionaries and other Europeans were unaware in rebel hands. The Melvin J. Loewen family was in Stanleyville and communication is severed since the early days of August. They are among the hostages being held there.

There have been many anxious moments at many places because of disturbances large and small. Many a rumor was passed on and many of which were either a falsehood or an exaggeration. Nevertheless, through all of the experiences throughout this land we are aware of only four Protestant missionaries having lost their lives. There are hundreds who have been either directly or indirectly threatened.

In September 1964, as we anticipated opening the Secondary School at Nyanga for the new school year there were some incidents only twenty-five miles away where numerous Congolese were killed. Some delay in school opening was the result, but it did officially open on September 23.

Paul lived a difficult life for his Lord. Numerous times he was left for dead, and how often he was threatened we do not know. Little did we know a few years ago that such experiences were awaiting us. Paul did not give up, but kept on proclaiming the Gospel of Jesus Christ.

How grateful we are for transmitters and for the Missionary Aviation Fellowship which add much security to the Congo situation. How grateful for the sustaining presence of God.

Jesus said, "Go ye into all the world . . . for lo, I am with you alway even unto the end of the world."

What will tomorrow bring? We do not know, but we are sure that prayer makes a difference. Pray with and for God's servants who are living on a dangerous front.

An Evaluation

- The past molds much of the present and we must always view today's experiences and problems against the background of what has preceded them.
- There is a hard core of men and women who are devoted and committed to the Church — people whose lives God has most assuredly touched.
- There are signs of a maturing process which only time and experience can bring to full measure.
- There is a growing receptivity among our Congolese co-workers to counsel, guidance and help.
- There is, therefore, by the same token a growing responsibility on our part to provide the counsel, the aid and the spiritual ministry needed by the Church and its leaders in its process of maturation.

—by a missionary

LONG WAY TO THE HOSPITAL

Continued from page 15

This didn't happen once—no, it was somewhat of an expected routine. The law of averages made it repetitious. Sometimes they made it, sometimes they didn't. Sometimes the patient died.

BY AIR IT WOULD HAVE TAKEN ABOUT 14 MINUTES from airstrip to airstrip. A short car run from there to the hospital and all would have been well. Better yet, the doctor could have come to the station, the patient would not have suffered the travel abuse, and a second trip could have been avoided to bring the patient home after partial recovery.

WE NEED MORE AVAILABLE AIR TRAVEL FOR CONGO. Missionaries hesitate to request it because of the cost. They are willing to do it the hard way because it appears to be a necessity. Are they right or are we right in perpetuating this hardship?

Investigation is under way by the Missionary Aviation Fellowship to see what might be done. There may be no immediate answer but there surely are possible answers.

We will still need surface vehicles, but perhaps not as many and they should last much longer. Vehicles take a severe beating on the Congo roads. Very little is being done to maintain the paths. If we could add an extra year of service to each vehicle, it would pay for lots of air mileage.

If we could make trips in about one-half hour that otherwise takes most of a day we could save the strength of missionaries. Doctors and nurses could provide for stations that are without doctors. It would ease the anxiety for given workers on a station. If necessary, emergency cases could be flown to a doctor.

More visits could be made to isolated areas with greater frequency. The service of missionaries could be greatly enlarged without more strain. Rather more service could be given with less strain.

Menacing road blocks, exploitation of travelers, breakdowns that require hours of walking, and endless wasted time could be avoided. It is most unfortunate to have skilled missionaries spending large portions of time in delayed travel. It's like giving a pastor a horse and buggy in the States to do his calling. A given group of missionaries could actually multiply themselves saving the additional cost of personnel to do a given job.

ENOUGH SAID. Undoubtedly you will be hearing more about this. The possibilities are under study. If we cannot or should not have a plane at our command then perhaps we can arrange for greater service from the now existing airlines. Missionary Aviation Fellowship promised more information after study.

Funds are certain to be needed. Either for enlarged service as it is or for a plane specifically for our use. Anyone who might have a burden in this respect is urged to write Congo Inland Mission, 251 West Hively Avenue, Elkhart, Indiana. We'll be glad to converse further.

IT'S A LONG WAY TO THE HOSPITAL—when you are in pain.

REBEL HELD MUKEDI

Continued from page 11

since the first flush of rebellion has passed, there has been no love lost either between the Apende and the Ambunda whose traditional borders also meet close to Mukedi.)

7) Whatever the answers to the above questions may be, it seems quite clear that a certain attrition has set in as regards the morale, the motivation and the discipline of the movement in the Mukedi area. While it must be assumed that the rebel leadership is still in firm control of the area, it surely is not too much to surmise that both the leadership and the people are beginning to feel their isolation from the outside world. By now all must be feeling the pinch of short supplies, the impact of no schools, no work and the abrasive realization of military encirclement. And, what may psychologically be the most significant of all, rebel mythology has by now been lethally dispelled and they know that army bullets really do not turn to water when fired in their direction. This realization can not help but be at the bottom of the reluctance of Athanas and his friends to take part in the recent attack as well as a major factor in their panic stricken flight from the soldiers at the Loange soon after the initial contact. If during the hysterical days in January a group of youth this size had attacked a small military detachment, the end result in all probability would have been very different. In brief, while six months ago there was a wholehearted and fanatical support of the movement, espoused as it was as a fight for their land and their liberty, there is now a reluctant and forced support. There would seem to be a certain uneasy balance between rebel authority and general passivity on the part of the population. In any military operation now, it is possible that the population would still stand with the rebel leaders but now it would not be with the spontaneous and idealistic motivation of last January, but because of tremendous rebel-fed fear of military reprisal. Any support now given in case of fighting would be that born of the bleak conviction that the rebel cause would be the lesser of the two evils.

Our original impressions of last January have been reinforced. The general population has been deceived and exploited and this continues. The necessity, now, of conscripting youth for attack teams is eloquent testimony of the change of attitude and the passive resistance of the village population of at least some areas to the movement.

Given an undisturbed status quo, this situation could probably continue for some time. But should basic food stuffs become scarce, or should an epidemic sweep the villages or should even the people be given reason for hope of help rather than reprisal at the hands of the military, the rebel leaders could well have an impossible problem of control on their hands.

In view of the above, one wonders if it might not be the time for the Congo Army or the government to put out some feelers and to try to get some one or ones through to the area with proposals of aid and clemency. This has had a positive impact in some fringe areas that had for a time been under rebel control.

Certainly as a Mission we need to be alert to developments and as soon as there is even a crack in the door, we should be prepared to do what we can to reassert our presence and our testimony and to come to the support of the Church and the aid of the people in the Kwilu.

In the meantime we have much for which to be grateful. The blood bath that was feared has not thus far materialized. It appears that not only have Church leaders of the Mukedi area been spared but that they are permitted to exercise leadership in the Church. Furthermore, there seem to be indications that the rebel hold on the Mukedi area is weakening. Let us remain faithful in prayer to the end that when the last chapter of the Kwilu story is written, it may be one of victory for the Church and one of honor to the name of our Lord.

LOCAL MISSION PROGRAM

Continued from page 4

Children need to have special missionary programs and organizations for they will be the missionaries of tomorrow. There should be related missionary endeavor for each group. Youth groups can incorporate a missionary moment in each of their weekly programs, or plan a monthly missionary emphasis.

World population is increasing in "explosion" proportions. Each baby born in any part of the world is potentially in need of the gospel. The missionary task is an ever increasing one. The Christian Church is God's instrument for the task. The missionaries for tomorrow's needs must come from the Church of Today.

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry on the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the Church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed administrative responsibility for their church, naming it "The Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

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Current Personnel Needs

- 1 Hospital Administrator
- 5 Nurses
- 4 Doctors
- 10 Secondary School Teachers
- 4 Evangelist-pastors
- 1 Builder with Mechanical Ability

If God is calling you to serve in Congo and you do not fit into any of the above categories, be sure to write Congo Inland Mission before dismissing such a call.

THE CONGO MISSIONARY MESSENGER



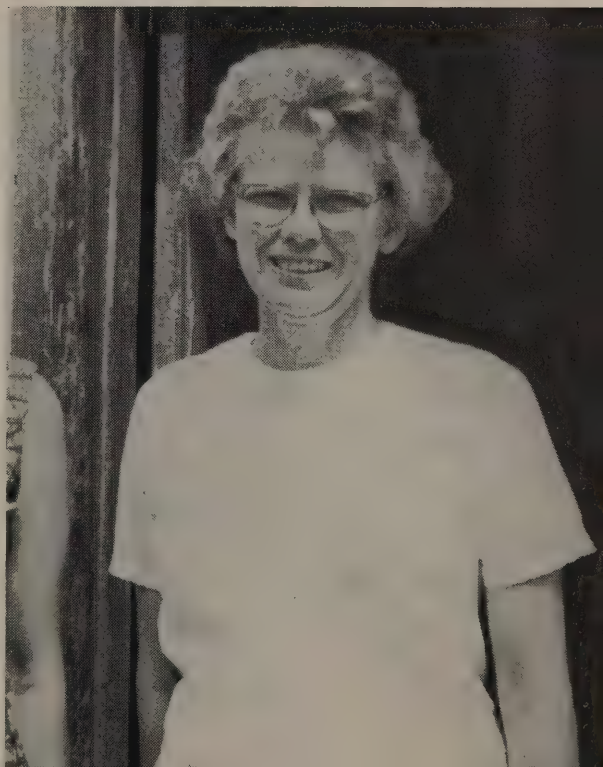
Leona says -

"We want to thank you for praying.
The Lord has answered many prayers
during this time".

Mrs. Leona Entz, R.N. (pictured) is in charge of the maternity hospital at Nyanga. Often there are 3 or 4 births in a single day.

Her husband Sam is the "doctor of cars." He is in charge of transport. Without him, anything with a motor soon becomes worthless. If Sam ever retires, we must have another of his skill to keep motors running.

Sam and Leona have served in Congo since November 1949.



JANUARY -- MARCH 1965

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THE CONGO MISSIONARY MESSENGER

Published quarterly at North Newton, Kansas, by the Congo Inland Mission Board, 251 W. Hively, Elkhart, Indiana.

All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The Congo Missionary Messenger, 251 W. Hively, Elkhart, Indiana 46514.

Prompt notice should be given of change of address, always giving both old and new addresses.

Second Class postage paid at North Newton, Kansas.

Statement of Ownership, Management and Circulation. The Congo Missionary Messenger is published once each quarter, four issues annually, by the Congo Inland Mission, 251 West Hively, Elkhart, Indiana, and printed by the Mennonite Press, North Newton, Kansas. It is sent to subscribers by request as a news and promotional media in the interest of missionary work in the Republic of Congo. It is controlled by the Congo Inland Mission Board through the Executive Secretary and appointed editor.

VOL. XXXIV January-March NO. 4

Editor: Reuben Short

Publication Policy: The MESSENGER is sent to members of the loyal supporting constituency of the Congo Inland Mission requesting it. It is our aim to publish four issues each year. There is no regular subscription charge. Publication costs are covered by freewill offerings of the readers who also are financial and prayer supporters of the C.I.M.

"Today's missionaries get their first desire for missions and impulse toward the mission field in their home churches."

Wiebe

by Allan Wiebe

THERE IS EVIDENCE of confusion in our local churches today concerning the Great Commission. A clearcut conviction of the believer's responsibility to it is often missing. Many Christians are satisfied to give only casual mental assent to our Lord's command to "Go ye therefore and make disciples of all nations." Others feel justified to limit their Christian involvement to "home" projects. Not a few emphasize primarily the compassionate ministry of the church of relief and welfare.

Understand the Meaning

It is imperative that we understand clearly what is meant by the Great Commission before we can effectively dedicate ourselves to fulfill it. We know that its message is the Gospel, but what is the Gospel? This has been outlined for us in I Cor. 15: 1-4. Jesus Christ died and was buried and rose again. This is the Gospel but not all the Gospel. According to Luke 24:47, Christians must witness to this Gospel; they must urge upon men the necessity of gospel repentance; they must promise to those who repent that they will receive forgiveness of sins. Christians must also recognize that the message of the Great Commission is an urgent one. The Gospel is always proclaimed for a verdict. That verdict cannot be put off. Nowhere in Scripture is there an invitation to receive Christ tomorrow. The emphasis is always on the present. "Now," says the Apostle Paul, "is the accepted time; behold now is the day of salvation." Yet the salvation to be accepted today is for all eternity.

Continued on page 4



Allan Wiebe, missionary in Congo for ten years, now pastor of Evangelical Mennonite Brethren Church, Dallas, Oregon.

RELEVANCE of the MISSION of the CHURCH to the LOCAL CHURCH

Understand the Goal

It is important also that we understand the goal of the Great Commission. Does it mean that we must Christianize the world? No, for we understand the Bible to teach that at no time before the second advent of Christ will the world ever become predominantly Christian. Consequently, our task is not to Christianize the world. Rather it is to evangelize the world. By this is meant that the Gospel is to be taken to all the world before the end comes. Whether the fulfillment of this goal implies that every individual must hear, the Bible does not state clearly. But as long as Christ does not return we know that the goal has not been reached, and more needs to be done. We must dedicate ourselves to the task of giving everyone a reasonable opportunity to hear and accept the Christ of the Gospel.

Pastors Clearly Present Message and Goal

It is when the pastors of our local churches will clearly present the message and goal of the Great Commission as given in God's Word and implement a church program with this theme and emphasis that confusion and vagueness among church members concerning it will be transformed into resolution and dedication to fulfill it. The local church is the key to the supply of men and means for the fulfillment of the Great Commission. When the percentage of missionary candidates dropped in the last five years or so, mission leaders were inclined to blame themselves for this situation. But not altogether convinced they themselves were the missing link in recruitment, the mission boards began pointing fingers at Christian colleges, Bible institutes and seminaries. They were possibly failing to do their part. But as Harold R. Cook, head of the Department of Missions of Moody Bible Institute says, "The Christian schools . . . have never been a major factor in inspiring young people toward missionary service."

First Desire for Missions

Today's missionaries get their first desire for missions and impulse toward the mission field in their home churches. So when there are no candidates the trouble can usually be traced back to the home church. What's the trouble? Whenever there is a lack of concern for those in our community who know not the Saviour there is a lack of concern for missions. Missions thrive in an evangelistic spirit because missions are fundamentally evangelistic. Emphasis on reaching the unchurched in our immediate area

is indispensable in nurturing a church's mission spirit.

All church members must be given opportunity to express a concern not only for fellow members, but for, "outsiders." Our young people especially must be involved in an evangelistic program to serve in gospel teams, door-to-door canvassing, literature distribution, jail work, DVBS, etc.

Local Methods Helpful

An annual missionary conference is a must in every local church. A well organized and publicized program with missionaries and mission leaders representing various mission fields never fails to make a vital spiritual impact in our churches. Curio displays, literature, posters and banners add much to the spirit of the missions theme. The presence of missionaries in the church homes will arouse new mission interest in entire families.

Every alert pastor together with the Sunday school leaders will also take advantage of using the Sunday school hour as a means to promote interest and concern for missions. Visual aids, stories, projects, correspondence, scrapbooks, special mission courses and actual missionary support incorporated into the total Christian education program will result in amazing spiritual benefits to all.

No Contradiction

There is no contradiction between "missions" in the church and its other obligations. We worship, preach and teach the Word, administer the sacraments or ordinances, help the needy and afflicted but all these are at best supports to the true mission of the church. As Samuel M. Zwemer put it, "All the older missionary heroes, Judson, Carey, Livingstone, Martyn, Hudson Taylor, lived for eternity and preached eternity, a Gospel that was other-worldly. They went out to save the lost. Yet . . . they had their schools, hospitals, and asylums; they were not unmindful of social evils and worked for social reform. But they considered all these as means to an end; these were only the scaffolding of the eternal palace. That consists of living stones, lives redeemed, character built up, souls won for glory."

When our sights are clear as pastors as concerns the true mission of the Church, our vision will affect the entire congregation. Our church people will then find new purpose and meaning in their Christian ex-

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A Dramatic Answer to Prayer

by Melvin Loewen

On November 24 we called the Congo Embassy in Washington. "Is there any word on the Melvin Loewen family?" we inquired.

"None yet, but we will keep checking," came the courteous reply.

Calls kept coming in from relatives, friends, news reporters, radio and TV stations. It was drawing to the close of the day.

Once more the telephone rang. Operator said, "Washington calling." Quickly a sweet voice said, "I have good news for you, the Loewen family has arrived in Leopoldville."

The unabridged story of this dramatic answer to prayer follows on the next pages.

ON MONDAY, AUGUST 3 (1964) the army called a curfew for 3:30 in the afternoon. Officers and men were nervous. Military trucks and jeeps were running all over Stanleyville. Reports had the rebels within 20 miles of the city.

I drove to army headquarters at 4:00 to check on developments. Intelligence was sketchy. The Congolese officers and their few Belgian advisers were trying to form a total picture of where the rebels actually were and what measures to take to defend the city. But the conflicting messages of the soldiers who had run in fear for miles were of little help. They babbled incoherently about attacks on this bridge and that village. Nobody could stand against the rebels, they said. Their only thought was to run and flee from terror. Considering the equipment and ammunition at their disposal the soldiers were a bunch of cowards. And yet, seeing later the daring and cruelty of the rebel hard core, I could understand their fear.

Monday night was calm. Tuesday workmen and office help showed up at the university, but they were uneasy and by 10 o'clock some houseboys went home to protect their families. At two in the afternoon we could hear shooting in the distance. I supposed it was army personnel checking their guns and boosting their wilting morale by firing a few rounds. A special plane had come in Monday evening to evacuate some women and children of a large wholesale house (SEDEC). On Tuesday several United Nations planes came in to evacuate U.N. personnel, and the U.S. embassy from Leo sent a small plane to take out some of their consulate staff. But when we were offered a chance to leave the following day on a special U.S. plane we declined the offer, still thinking this was only a passing scare. Certainly a few village toughs couldn't take a city like Stanleyville with three military camps well supplied with transportation, arms and ammunition! When this plane came on Wednesday it was already too late. It was shot at from the ground, was unable to land at Stanleyville and went on to Leopoldville.

Tuesday at four as we went home from the office, soldiers were all over the uptown area, some running and hitching rides to the airport which would be a major target of attack. Others sat around the city square, waiting for something to happen. Wives of the soldiers were moving out of their houses at the military camps, carrying children on their backs; pots, bedding and sewing machines on their heads, shouting, running everywhere in the hot humid

afternoon. The city was in panic and fear drove the people not knowing where.

At nine that night the rain started. It didn't deter the rebels, however. That night they attacked in scattered groups. Striking, running, striking again. Throughout the night we heard shooting and in the morning the town was quiet. I took my oldest boy, 13, and drove to the university to check on the few students who had stayed during "summer" vacation. We then drove uptown and found the streets deserted except for a few men dressed in khaki. As I think back now, I wonder whether they were rebels or regular soldiers. We had a shot or two near the car as we headed for home on the edge of town. We were uneasy. It was too quiet, too deserted. A calm before something. We had gone to the docks to see whether the boat had come bringing a new professor and his family from downstream. It was not there. We later learned that it had turned around a few miles from Stanleyville and the Brubaker family was spared the tensions of the next months. Wednesday afternoon we had severe firing for an hour near our house. Thursday we went to the university again. On the way we saw a body lying near a shot-up U.N. jeep. We were stopped several times by rebels, but allowed to move on again. It seemed the insurgents were really in control of the town, though that night there was heavy firing in the direction of the airport till four Friday morning.

Early Friday morning Bernt Lampe, a German professor of mathematics living with his family in the university apartments near our house, called to say the rebels were just then going through the apartments looking for regular soldiers and weapons. Dr. Lampe, the two Pax boys and Mrs. Sendwe and her two boys and Ann Sendwe were then marched off to the military camp near the apartments now occupied by the insurgents. At six they called us saying the three men had been released after checking papers, but that the Sendwes were still held. We held family council and decided I would go with my two youngest children James and John, 5 and 6, to the rebel camp to get the Sendwes. It would be a risky mission to voluntarily drive into the armed camp, but the little boys could serve as indication of good intentions on my part. We drove slowly to the apartments—a fast run could have excited a sniper in the high grass—and conferred with the men. All agreed that we had to try to get our staff out of the camp. Besides the Sendwes, three of our maintenance and repair men had also been taken. Slowly



now together with my two little boys I drove to the camp. But 200 yards from the entrance I saw the Sendwes walking toward us, escorted by an armed rebel. I proceeded cautiously waving my left hand out the window to show we were unarmed. When I came alongside I stepped out of the car asking the guard whether I could take the Sendwes in the car to return them to their apartment. He was cordial and consented immediately. But we had barely returned and were discussing what steps to take to get the other three men out when the rebels called by phone from the camp asking for someone of the university to come and identify the workmen and take them home. This time the two little boys and I took Gene Bergman along since he knew the men well and some rebels might recognize him from the morning's inspection.

We passed the camp entrance and drove slowly along the road leading to the main office. Excited groups were running toward us with cocked guns and assorted spears and clubs. Cautiously we proceeded, waving our hands, smiling and shouting greetings. We stopped when told and continued when waved on. At one point a fellow was crouching on the ground pointing a mounted machine gun at us. I suggested he move, which he did, and we went on to the main office.

As Bergman and I got out of the car we were surrounded by some fifty shouting rebels dressed in all sorts of grotesque costumes, shooting into the air, waving spears and responding to rhythmic cheers. Walking into the office we had to step over a body. Several others were lying nearby. I began talking to the officer in charge when it occurred to me that I had forgotten my two little boys in the car surrounded by the shouting rebels. Immediately an armed guard pushed his way through the crowd to the car and brought the boys to me. These two little boys eased the tension. The rebels saw we came with good intentions and good faith. A few smiled and took interest in the boys. After identifying our workmen they were freed and we all piled into the little VW bug and slowly drove out of the camp, waving as we went.

The fighting that started on Tuesday was pretty well over by Friday. Many of the army officers had packed household goods and baggage on army trucks and had run westward away from the terror. Others had taken private cars and followed the leaders. Lesser soldiers tried to hide in the city and surrounding villages. Some were eventually executed, many joined the rebels either by choice or constraint.

The rebel victors really whooped it up on the weekend. Officially all was sweet-

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ness and light. Everyone was told to return to work. Prices would go down, wages up. The people cheered the liberators who came in the name of Lumumba. At last the oppressors from Leopoldville were driven out of their land. A new day had come. The bodies lying in the streets were picked up and dumped into the river, elections were held by cheering at the city stadium. Former administrators were executed together with an assortment of thieves at the foot of Lumumba's monument and left to lie for a while as a public lesson of instant judgment to all who opposed the new regime. And the motivating drive was a strange mixture of witchcraft and hatred generated by modern propaganda.

The "liberators" were a strange mixture of political leaders, propagandists and village toughs. The latter, the fighting hard core, had gone through initiation ceremonies which drew the powerful spirit-forces to their side to protect them. Special amulets and clothing had to be worn after the initiation and certain actions were taboo for fear of losing the magic.

The uniforms of the original rebels were anything but uniform. They wore an assortment of shirts, pants and shoes. Some wore dust goggles for protection against enemy fire, others wore coon-skin type caps made of all kinds of skins. The prized skin was of leopard, and most of them displayed at least a patch of leopard-like skin on the cap, though I suspect some of them were cloth of leopard pattern. Others wrapped a few blades of grass around their heads. Of special importance for protection in battle was a strip of fur worn around the left wrist. Not that the fur itself could protect, but it was the symbol that indicated protective witchcraft had been received at the initiating ceremony.

To retain this protection the initiated could not touch another person, especially not a white person. So, suddenly some of the "handshakingest" people in the world were denied a favorite custom. (A custom stimulated for half a century by some of the "handshakingest" colonialists.) Nor could they take anything directly from another person for fear of "grounding out" the power. When stopped for identification, civilians had to put their papers on the ground where they were picked up by the rebel. In stores objects sold could not be given directly but had to first be put on "neutral" ground like the counter. Air was considered neutral too, so coins, books, cans of food could be thrown without "grounding out" the power. The right hand across the chest was the military salute

soon copied by the civilians. "Uhuru" (freedom) became the common greeting.

The rebels firmly believed that witchcraft would protect them in battle. To the rhythmic shout of "Mai - Mai" they ran through the city. Bullets could not hurt them, though some were killed. As long as they looked ahead and never back the power would last. These were powerful factors and accounted for sustained victory in town after town. But the power of witchcraft wore out. Even as the rebels advanced toward Coquilhatville with bold plans to take Leopoldville, they were beginning to lose Albertville and other points taken earlier in the south. Nothing succeeds like success. But when the A.N.C. (regular army) recaptured Lisala, the drive was checked. The flush of victory was over. For weeks, months, little happened but at least the advance was stopped and the army could stock supplies and lay plans for the long push back.

The rebel occupation was a mixture of bungling and shrewd political propaganda. To gain popularity they lowered prices by decree and declared it illegal to lay off any workman. This, of course, was short-term expediency. That this policy would mean the ruin of commerce and eventually result in a much greater unemployment was not envisaged. And yet, there was enough of the malicious around that these were considered decisions designed to ruin the wholesalers and the small retailers to eventually, again by "popular demand," "force" the new government to take over all business enterprises.

The new regime was, then, popular by its immediate effect on city labor. They raided the stores and forced the employers into giving wage advances. Stanleyville had been through difficult days in 1961 under the Gizenga regime and, though little was said in public, the people stocked up food for the blockade which now became inevitable. While the supplies lasted the people laughed and danced. But the laugh was hollow and the dances short. Subconsciously they all knew it couldn't last. After two weeks of storming the wholesalers - \$60.00 bicycles sold for \$15.00 and a \$16.00 bag of rice for \$3.00 in which the rebels took most of the booty, the rose was off the bloom. To set arbitrary prices for the European wholesalers was fair game, but when the party theoreticians tried to enforce low retail prices on the African women at the public market they just stayed home. As the Central Government had already experienced earlier in Leopoldville the regular forces of supply and demand

are hard to manipulate. The African women stayed home with the stuff until the public cried for food and the regime relented. Prices were allowed to return to former levels. Little popularity was lost. Few Africans had suffered. And if the Europeans lost, that was just too bad. As the weeks wore into months and food became increasingly scarce prices began soaring, and the money the regime had stolen from the Central bank ran out. Even the financial miracle had flopped. To control the people the leaders stepped up the reign of terror.

To let the people know that a new day of force had come, the regime held public executions of former politicians and army officers who had not left the city. These ceremonies were held once or twice at the city stadium but oftener and with more color in the city square at Lumumba's monument, which served as an altar of sacrifice.

The rebels took trucks and cars. It wasn't really stealing, generally considered a hidden act. They came with their guns and demanded the cars. Sometimes there were promises of returning them or eventually, when all of Congo was conquered, of replacing them, but everyone knew these were mere words. To be rid of the cars was a relief from the constant tension of waiting for the armed gang. We were able to hide a few of the professors' cars for a while but after a few weeks they were all gone. Soon, with but a few exceptions, the cars and trucks were roaring through town and into the forest loaded with new recruits heading for more land to "liberate."

The regime was all smiles in the beginning toward foreigners. We were welcome and appreciated as necessary technicians in the building of a new nation. We would be protected as well as our property. This revolution was a matter between Congolese and had nothing to do with foreigners. But woe to any foreigner who got involved and by some indiscretion aided the political parties of the opposition. The Mouvement National Congolais—Lumumba (MNC-L) was the one legitimate party.

To make the point telling, civilians were stopped to show their party membership cards. These could be purchased at various prices, supposedly some salesmen had higher "administrative costs." At first old cards, kept from the 1959-61 troubles, were honored. But by November when the situation became desperate the rebel police insisted on new cards. Opposition political leaders who had not been executed were imprisoned. Often the accusation of complicity by a neighbor was enough to have a

man arrested. Some were released, others were shot, their bodies tossed over the bridge and into the falls of the Tshopo River.

In this twilight of freedom and fear most Europeans continued to go to their jobs, either on bicycles or walking. Since in the first few weeks the rebels were still advancing it became apparent that the occupation could be long unless some reconciliation were effected. Employers tried to cut their staffs to skeleton maintenance crews but were immediately told by the labor office that this was impossible. The new society was offering full employment. Communications and transportation were cut off with the outside. Bank transfers were blocked, where to find money to pay full staff which under the circumstances only worked a few hours a day? Under pressure of the employers the labor office permitted crews to work in teams at half-time. But even this compromise was good for only six weeks. As food became scarce and prices soared the simplest solution for the labor office was to order full-time employment and let the employers scratch for the monthly payroll as scratch can.

The regime had been helping itself to the money in the government banks. For some reason they restrained themselves and did not take it out of the private banks. But as the blockade from Leo stopped all incoming transfers, the new government feared massive withdrawals from private accounts and so decreed restrictions. No cheques over 10,000 francs (\$55) could be cashed by any bank without prior approval by several officials. This approval was easy enough to cover payrolls, but it meant another series of unnerving delays never knowing what new trap to expect.

The thousand or so Europeans in the city were constantly stocking food. There wasn't the nasty private hoarding, but rather a collective storing and sharing among friends. All felt insidiously threatened by scarcities and the gnawing fear drove them into groups pledged to survival. By back doors and devious ways common to all war situations they laid up for the long haul. Few suffered from starvation, but after a while the diets of rice and sardines held no attractions.

The Greek and Pakistani merchants were glad to sell of their dwindling stocks to Europeans. They needed fear no accusations of overcharging from these foreigners. The government policy of arbitrarily slashing prices below cost was grossly unfair to the

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little retailers and most Europeans gladly paid the regular prices. The few privileged doctors and others who still had their vehicles helped distribute the flour, rice and milk. These supplies kept us going later when we could no longer move about the city.

For three months, however, we moved about from home to town to the university with only occasional incidents—showing of identity papers or placating some begging rebel with a tip. No mail and telegraph connections from the outside reduced our university correspondence to a few exchanges with firms in the city. We went through the motions of preparing housing for staff personnel but money and supplies were low and there was no heart in our work, especially after mid-September when the regime took over thirty university apartments to serve as offices for their national government. We were working on a few other dwellings but mostly we were putting in time and waiting; waiting for something to give. We hoped for a reconciliation of some sort with the Leopoldville government and thereby avoid going through another battle. Yet, as the weeks passed it became evident that neither side was ready for compromise and the only solution was military. And so we waited.

The American consulate had been one of the first offices to be surrounded by armed guards. The five men on staff were, at first, free to walk around town. However, these privileges were not for long. In the second or third week after the takeover they were arrested and for the rest of the occupation were taken from one place of detention to another mostly in prison in the center of town. Belgian and British consuls repeatedly intervened in their behalf and sometimes were on the point of having them released when the total picture changed and many more were imprisoned.

The Americans had been singled out because of their military aid to the Central Government in Leopoldville. Airplanes completely frustrated the rebels. Every loss—Bukevu, Uvira, Kindu — was blamed to American aerial intervention. Stanleyville radio ranted day after day about the imperialist, neo-colonialist Americans. And as the regular army continued to advance toward Stanleyville we were informed that the rebels were no longer fighting the Congo army which had surrendered long ago, but the foreign troops led by the United States. Mercenaries had been hired and it was known they were fighting with the Congo army. The rebels wanted desperately to

prove to the world that white American mercenaries were fighting against them. They were unable to capture any and in their frustration fabricated charges against Dr. Paul Carlson, the missionary doctor. The whole incident was intended to terrorize, and Carlson in prison with many other Europeans by that time, was unaware of much of the diplomatic activity throughout Europe and North America. From Monday, Nov. 16, when Stanleyville announced that Dr. Carlson had been condemned as a spy till the final liberation on November 24, the world news media chronicled events at Stanleyville. The rebels played with our lives as a leopard with a child. They could mash us in an instant, but they toyed before the kill. And the outside world didn't know which way to attack the leopard lest they hurt the child.

The whole affair with the European and American hostages revolved around three areas of concern: treatment of the hostages, the diplomatic interventions, and the advance of the Congo army toward Stanleyville.

Our first warning of arrest was given by a small boy, who said, rather casually, that all whites were being taken as prisoners and some would be executed. There were many rumors doing the rounds, so we dismissed this as another wild one to be dismissed. But next morning four rebels came to our house to take us uptown for a check of passports. We invited them to sit down for coffee, trying to get them to relax. They chatted for a while, then insisted that all of us, women and children included, go uptown for the check. After a good bit of protesting by the ladies who insisted they just could not walk the three miles in the hot sun with the kiddies, we were about to set out with the whole group, when the rebels were able to flag down a passing truck and take us to town.

At the Hotel des Chutes which served as rebel control center that day, we were told to line up by two's. One of the Simbas began looking at our passports. He looked at my Canadian passport first and while he was momentarily distracted I slipped my wife's American passport in my pocket. It was apparent they were seeking out Americans and Belgians. Perhaps they would be satisfied by seeing only my passport. Next I was referred to the infamous Colonel Opepe, rebel commander of Stanleyville, who looked at my passport and wondered in what part of the world Canada might be. A rebel nearby said it was in So. America, so Opepe let us go. Next in line were the two Pax boys, Gene Bergman and Jon Snyder.

These two were held because they had American passports. The German professor of mathematics and his family were next, but also released. So our two families returned to their homes, and the Pax boys were held together with other Americans and hundreds of Belgians.

Some of the hostages, especially women and children were allowed to stay in the hotels, the men were taken to several military camps and the central prison. The five men of the American consulate, Dr. Paul Carlson and the Pax boys were held in the central prison. Generally, the hostages were not beaten in Stanleyville which could not be said for many who were brought in from rural stations. Europeans not held as hostages organized a central kitchen where they prepared at least one meal a day and distributed it to the various camps and hotels. Some were able to get little extras via servants and friends and so none starved though the diet got to be monotonous to some.

Word had gotten out to Leopoldville and beyond that the Americans and the Belgians were being held as hostages. In fact, the rebel radio at Stanleyville quite openly admitted that they were being held as pawns to be negotiated. This army aided by mercenaries was making steady progress against the rebels and in desperation the idea of hostages as blackmail appealed to the rebels as a possible means of getting a negotiated peace and thus political recognition of their regime. It was this move that aroused Brussels and Washington to action and started the rounds of negotiations in Nairobi and Addis Ababa.

When the first threats by the rebels failed to stop aid to the Central Government and the regular army continued its advance to Stanleyville, the leaders chose to make Dr. Carlson a specific case to accentuate their determination. They broadcasted that he had been tried by a military tribunal, that he had been defended by two qualified lawyers and had been found guilty as an American military spy. The whole incident was pure fabrication of falsehoods. There never was a trial. The only time he came near to being executed he was taken to Lumumba Square together with the seven other Americans in central prison. After an hour of thinking they would be executed with the howling mob all around shouting for blood, he and the others were returned to prison unharmed (November 19). What made the Carlson incident so frightening to the outside world was the intensive propaganda campaign of hate against the Americans and Belgians using the imminent ex-

ecution of Carlson as a political lever to stop aid to the regular army.

Those of us who were held in Stanleyville yet free to listen to foreign newscasts were caught in our own dilemma. For our own safety we wanted to have a negotiated peace and thus be spared another battle. And yet, to negotiate on these terms and to give recognition to these evil men was equally revolting. So we braced for the battle which could not be long in coming for the army was now within striking distance of the city. The army had taken Kindu, and Punia. Another few days and they crossed the ferry of the Lowa River, then on to Lubutu and the black-top road. Only 150 miles now to Stanleyville. We expected them to arrive November 25 or 26.

The American planes came over the Stanleyville airport at 6:00 Tuesday morning, November 24. Out of them tumbled the Belgian paratroopers, 383 of them, who took the airport in a matter of minutes.

A few minutes after the drop Jon Snyder, one of the Pax boys held as a hostage up-town, called to say the paratroopers had come.

We knew then that this was the day we'd been waiting for. We collected a few of our things and waited. We had breakfast downstairs keeping the curtains drawn. While we heard shooting at the airport and downtown, the rebels walked by our house toward the university apartments and military camp nearby.

At nine we had contact by phone with Mrs. Barlovatz, wife of a local doctor, who told us that the Belgian paratroopers had taken the center of the city. But minutes before they reached the Belgian and American hostages, the rebels had fired into the crowd killing some twenty of them, including Dr. Paul Carlson and Phylis Rine. Other American missionaries were safe including the Pax boys.

We had expected some delay before the army would be able to get us (Lampe family and ours) from the northwest corner of the city, but by eleven we were beginning to wonder what was taking so long. At noon we had a call from a friend who said the army was there and would be coming to get us. I slipped outside of the house and over to our neighbors, the Lampes—professor at the university, German nationality, to tell them to pack a few things and be ready.

One o'clock and still no one came. At two I called back to remind the rescue headquarters that the simbas were all around our two houses—the only two white fami-

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lies in that corner of town—and that they had better come with three or four armed trucks if they wanted to get us out alive.

Two-thirty and still no troops. At three I tried to call again and the phone was dead. We were completely shut off now. We had the assurance that by various contacts our names were on the list in town and yet during the long hours of waiting we began to wonder whether we might be forgotten, or perhaps the paratroopers were already being withdrawn after rescuing the folks in the middle of town. There were very few simbas on the road now with heavy firing from the direction of the market.

Four o'clock and we began to wonder whether we would have to spend another night in our houses surrounded by rebels. Then, at twenty minutes to five there was a burst of machine-gun fire nearby. To us this was a signal of hope, since it meant the army and the rebels were engaged in our area of the city. From upstairs and looking out of a window we saw three army trucks and with the soldiers a former American consul who had been transferred to Washington a few weeks before the rebels came. We had been wondering how these soldiers would be able to find our two houses among the many of our suburb. The State Department had flown back this friend for this day of rescue operations. And he knew where we lived. As he and the mercenaries stepped out of the trucks, the

rebels opened fire. The officer in charge, the South African Major Hoare, organized the men to defend the entrances to our houses. They then came to our front door. I suggested they back one of their trucks into our garage for some protection while we loaded bags and kiddies. "Oh no," said the major, "not necessary. My men have these houses protected." And so we walked out the front door. As we loaded the children on the truck, the soldiers had their machine guns roaring to hold the rebel snipers in the grass. Slowly the men were drawn back from behind the hedges on the boulevard and on to their trucks again. When the convoy was ready we slowly drove off toward the center of town and on to the airport. We saw then why the soldiers had been so long in coming. Along the ditches lay the soldiers with guns watching the grass for rebels. They had encountered strong opposition on the way to our suburb but had been able to blast a corridor to our houses. It was a moving experience to realize that so many lives had been risked to save a few of us.

Yet so many of our missionary colleagues were killed at this time. Thousands too had prayed for their safety. We recalled with humble hearts the prayer of our professor neighbor when he said, "Dear Lord, if you have more work for us to do you can get us out. And if not, it's all right too."

CHURCHES MAY ARRANGE TO HEAR THE FIRSTHAND STORY
FROM DR. MELVIN LOEWEN
BY WRITING DIRECTLY TO HIM AT
STEINBACH, MANITOBA

(Make your own financial arrangements directly with him.
Travel should be paid by the calling group or groups.)



SH'A MULANGA:

A Contemporary Joshua

by James Bertsche

IT WAS LATE in the forenoon of Sunday, January 27, 1964, that a bedraggled band of Congolese stood at a fork of the path in the grassy plains between the Kwilu and Loange rivers north of Kandala Station. They were engaged in an anxious discussion and were attempting to decide which path to take. Theirs was no idle conversation for they were refugees fleeing for their lives—all 56 of them. Behind them lay the fury of the fiery rebel night on Kandala Station before which they had been scattered into the darkness of the surrounding bush as straws in a whirlwind. Behind them lay two long days of travel which started the evening of January 25 on the station. The United Nations helicopters had dropped out of the skies and before the eyes of hundreds of rebels crouched in the surrounding brush had — as commanded — taken aboard the missionary group, leaving the promise to return as many times as necessary to also evacuate the Bible School students and their families who had come from various stations for study. But with the departure of the helicopters, the rebels rose as a man out of the surrounding bush and strewed the ball field with poles thus signaling their opposition to the return of the aircraft.

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During the ensuing excitement, the refugees had quickly gathered their meager belongings and started the journey they hoped and prayed would bring them to safety. It was the same evening while crossing the nearby Kwilu River in dugout canoes that they had heard the staccato chatter of a machine gun up the hill at the nearby Catholic Mission and had, for the second time that day, seen UN helicopters whirling into the sky. It was that evening at dusk, as they entered the first village, that they had heard the first wailing and had seen the first corpses being carried and mourned—for the machine gun had not been fired in jest. It was also that evening that they encountered their first hostile stares and heard the first muttered threats for they were strangers and in the confusion of that day, strangers had killed their brethren.

Huddling in crowded quarters grudgingly shown them by night, and walking to the limit of their physical strength by day, they had made their apprehensive way among hurrying bands of rebels. Often they were stopped and questioned and, at times, menaced. With each such incident Sh'a Mulanga and other men of the party would step between their group and the rebels to answer, to explain and to intercede.

And now it was Sunday. It was about 10:00 A.M. There were endless conflicting rumors. "The soldiers were on the way. People were fleeing to the forests. The rebels ahead were killing all strangers they met. Some had tried to escape and had failed. The only solution was to join the rebel bands and to travel with them." What was true? What was false? The group made its way along the winding path and, then, there was the fork.

They came to a weary halt. A decision had to be made. Among the 56 members of the party there were 22 adults, 20 children old enough to walk, and 14 so small that they had to be carried at least part of the time if not all the time. Scattered about was a curious assortment of salvaged possessions: here two or three chickens tied together by the legs, there a bicycle or two, yonder a portable sewing machine and, along the path, variously shaped bundles of clothing, pans, blankets, cooking pots and sleeping mats. Among the wives were two who were pregnant, one nearly full term.

Was it to be north and thus through a populated area where there were villages and possibilities, at least, of food, shelter

and water—and more rebel bands, or was it to be to the east across the wide, hot, thirsty and comparatively uninhabited plains? Voices edged with irritation and fear spoke up with insistence urging that the way to the north through the inhabited area be taken. After some moments of indecision it was Sh'a Mulanga's voice that commanded quiet and attention. "True," he said, "to the north are villages and people, shelter and food, but there are also rebel bands. The Lord has been good to us and heard our prayers thus far but why invite trouble? To the right are wide plains; the sun is hot and we will be very weary and thirsty but it is the shortest path to the Kasai, our land, and in that path we will meet the least people. We must do what we can to help ourselves. After that we pray." There was a further moment of dissenting comment but, finally, murmuring died away and with common purpose small children and bundles were again picked up and deposited on hips, shoulders and heads and the trek was on.

The sun hung low in the west that evening as the first members of the group walked into the outskirts of a village overlooking the Loange River. The men put down the children and bundles they'd been carrying and returned to aid others following behind. But even as food and drink were proffered them, a young group of men approached, stood silently by for a moment and then stated flatly: "We don't know who you are but if there should be any among you who are Baluba or Lulua—and there were—they will never cross this river." Thus to the fatigue of the day there was now added the chill of scantily veiled threat. Squaring with the new danger, Sh'a Mulanga set out to find some ground upon which to deal with this new problem. After some inquiry and conversation he discovered that the village chief belonged to a clan of the same name as his own which signified that back somewhere in the tribal history both he and the chief traced their blood line to the same grandparent. Hope stirred quickly in his heart as he made his way to the chief's house and pressed upon him his claims for clemency and mercy on the part of his whole group on the basis of their clan relationship. The chief finally told him to go and that during the night he would discuss the matter with his village elders. Sh'a Mulanga returned to his huddled group most of whom had already dropped into exhausted sleep and sat silently in the night awaiting with apprehension the word that would eventually come. Finally, hours later, the chief ap-

peared out of the darkness, called Sh'a Mulanga aside and said: "It has been decided. You can sleep in peace. I've persuaded my elders to allow your whole group to leave in the morning. I don't want the blood of the friends of my kinsman on my head."

The next morning after food and drink were given the group, they made their way down the hillside to the river and the waiting canoes. There, in typical African fashion, haggling set in over the fees to be paid for being ferried across the stream. Although the decision had been made to allow them to part unmolested, this did not mean that they would be exempted from the squeeze of extortion. Family after family had to open their pitifully small bundles and were forced to hand over shirts, cloths, money, chickens or anything else of value in payment for being ferried across the stream. It was, finally, after a morning of pressure and barter that the whole group finally found itself on the east side of the river. Sh'a Mulanga promptly summoned all together and called for a service. After a couple of hymns at the stream he said, "We have called this river the Loange but for us it has become our Jordan. The Lord truly has brought us out of a land of death and across this stream. We must praise Him. We still have a long path before us and we do not know what awaits us. We have no stones here on the river bank with which to build an altar as did the Israelites, but our prayers of thanksgiving are the offering we lift before His face." When they had prayed together and shared the food they had brought with them, they continued their journey.

It rained that afternoon. At evening the group arrived wet and weary at a small village whose chief would not offer them even shelter and in the dusk they were forced to press on. After dark they arrived at another village and once again a suspicious reception was theirs. It was only after extended pleading that Sh'a Mulanga persuaded the chief to at least allow them to sleep in his village. With much grumbling, space was finally found so that there was at least place on a mat on the ground under a roof for everyone.

The next morning, unmindful of empty stomachs and damp clothing, they started toward a distant village located on a car road where they knew they would find Mission teachers, friends and the opportunity of sending word ahead to Nyanga Station some 100 kilometers further away. With only brief stops for rest in the shade of scrubby trees, they pressed on and, finally, after dark that night on the 29th of January,

they made their weary way into the glow of friendly camp fires, and the sound of shouted welcomes of Christian friends. As children were taken from aching arms and weights lifted from bodies trembling with fatigue, the party slumped gratefully upon stools and mats. They had at long last crossed the perimeter of safety.

But who is Sh'a Mulanga?

He is a Mupende who was named KIPOKO by his parents in honor of his village chief. The exact date of his birth is not known but it must have been soon after 1900 for Sh'a Mulanga remembers clearly hearing his elders discuss the first world war.

It was soon after 1920 that a white man began to appear periodically in his village, namely Rev. L. B. Haigh, a pioneer missionary of the CIM who was at that time stationed at Charlesville. When a Protestant teacher was placed in his village, Kipoko enrolled in his school immediately and attended for about two years during which time he acquired the rudiments of the three R's and the Protestant faith.

In the meantime, the first missionaries (Rev. and Mrs. Aaron Janssen) had selected a site for Nyanga Station some 30 kilometers to the west of his village. Hearing that further schooling was available there, Kipoko left home in June 1921 and was launched on what was to be a widely travelled and variously occupied life. His activities and travels in the immediately succeeding years may be traced as follows:

✓ In June 1921, at Nyanga in third year primary school.

✓ In May 1922, at Kafumba with Rev.

Continued on page 16

Kipoko David and James Bertsche at work translating the Bible.



Janssen, who by this time was pioneering what is now the American Mennonite Brethren Mission in Congo.

✓ In September 1923, at Charlesville in 4th grade where he learned to know such CIM pioneers as missionaries Sommers, Kensinger, Sutton and Bixel.

✓ In July 1924, Kalamba (now Mutena) in 5th grade where he worked for Miss Alma Doering as garden boy. By this time he had also been baptized and had taken the name DAVID.

✓ In the fall of 1924 he accompanied Miss Doering to Mukedi where he assisted her in translating material from Tshiluba to Gipende.

✓ The summer of 1925 found him at Mukulu, a former Norwegian Mission post, now abandoned, where he worked as house help.

✓ During the period 1926 to 1928, he worked for a Portuguese commercial man and rose rapidly in his employ finally becoming his foreman which placed him over all his workmen and made him responsible for his employer's stock room and supplies. It was during this period that the home village girl to whom he was engaged reached marriageable age and she joined him at his work.

By all applied standards among his own people, Kipoko David was rising rapidly and had an assured future before him but with his growing success there came also a growing dissatisfaction within him. When in 1928 his employer proposed to place him at a new post in charge of his commercial interests, David asked to be dismissed. Returning to Nyanga he found missionaries new to him, i.e. Rev. and Mrs. Frank Enns and Miss Kornelia Unrau. He was promptly employed on the station as a supervisor of the girl's compound and as a dispenser of medicines. In the course of these years on the station, he also learned to operate a small hand turned printing press. It was also at Nyanga that in 1931 there was born to him and his wife their first child, a daughter named Mulanga and thus Kipoko David became in Apende custom Sh'a Mulanga, i.e. the father of Mulanga.

But in 1936 a friend from his home village was killed by lightning while on a preaching tour through the villages of his area, an event that troubled Sh'a Mulanga. At year's end he requested to be released from his work in order to return for a time to his home village. Six months later in June 1937 his wife died in childbirth and with this sorrow he entered a slump period in

his life. A year later he unwisely took to wife a woman without first carefully inquiring as to her background and soon discovered that he had taken into his home a woman who had already lived with several other men and who was without character or principle. After six months of this he abandoned her and, with a certain disillusionment, continued to live alone with his small children. During the following five years he devoted himself to activities of his clan, to the cultivation of his crops and the care of his family—the while attending regularly the services held by the Mission teacher in his village.

By 1943 there was again the stirring of discontent and he addressed a letter to the Nyanga church council asking to be permitted to take a Christian woman in marriage; ruling that since the previous woman he'd lived with briefly had in fact been another man's wife, his relationship with her had been an adulterous one. If he had made his peace with God in the matter, the council could not stand in his way.

The following 13 years were years of growing service, maturation and devotion to the Church. Not only did he come to take a role of leadership in his own clan but he also emerged as the recognized lay leaders of his church group. At one point he left his family at home and took a semester of work in the Nyanga Bible School. It is hardly by coincidence that during this period the regional school in his home village grew steadily. It is also most significant to note that during this same time a permanent chapel was built in his village—the first such in the whole Nyanga Station area. Setting the example by breaking and carrying his share of the rock up the hillside to the village above, he fanned interest and stirred participation until with the help of a missionary builder they one day were able to dedicate an attractive stone chapel in the open spot along the road in the midst of their village.

And then it was 1956. Dr. Nida, the translations secretary of the American Bible Society had recommended that the existing Gipende New Testament be revised. Each of the three stations located among the Bapende people was to contribute one person to the committee. After prayer and discussion it was the unanimous opinion of the Nyanga missionaries and church leaders that their representative should be Sh'a Mulanga, the Mupende clan elder and Christian layman.

Upon hearing of their choice, his first reaction was one of astonished refusal seconded by the protest of his fellow clansmen.

"He now has a growing family. His house and fields are here. Furthermore," said they, "if he leaves we have no one to replace him in our clan or in our church." Finally, at the occasion of a missionary visit to his village, before his assembled family and relatives he turned to his wife and asked her opinion in the matter. She promptly replied: "If the Lord is calling us to this work, it is not wise that we stay here in our village. We must obey his call." Said Sh'a Mulanga, "Then we will go." And once again he began to travel:

✓ In January 1956 to Mukedi where the revision work was first begun.

✓ In July 1957 back to Nyanga when the revision work had to be disrupted due to shortage of missionary personnel.

✓ In January 1960 to Kandala where after six short months political independence and national upheaval caused the evacuation of missionary personnel. After continuing on their own for some months, the committee members were in February 1961 moved to Nyanga to join the missionaries who were by this time at work there again. That summer Sh'a Mulanga was made responsible for a stock of Mission literature, its sale, consignment and invoicing. In his spare time he devoted himself to the translation of a series of booklets and material from the Tshiluba into Gipende.

✓ Late in 1963 the call came again, this time back to Kandala. So once again Sh'a Mulanga gathered up his family and his belongings and arrived at Kandala just before Christmas 1963 only to find himself in the midst of rumor and strange tales concerning mysterious bands of youth called "Jeunesse." And before the committee could even meet its first time, it was the night of January 21 and Kandala Station was razed with fire and machette.

Returning to Nyanga, Sh'a Mulanga found the population jittery and ready to believe the wildest rumor. The first days were spent answering questions: "Is it true that the rebels are immune to bullets? Is it true that they can change themselves into palm trees? Is it true that they can travel about

through the air at night?" In an atmosphere of tension and fear, Sh'a Mulanga's voice was raised with resolution. Said he: "What I have seen is evil. If we stand idly by, the rebels will soon be among us too. We must warn our village chiefs, our relatives and above all, our church." Rallying to his challenge, a mass meeting of the area chiefs and village leaders was held. Sh'a Mulanga rose before them and described in forceful terms what he had seen and experienced. "We can oppose the rebels if we will," he insisted, "but if we don't, we will suffer just as the people on the other side of the river."

Stiffened by his challenge and resolve, the chiefs returned to their villages with ultimatums to their people. As rebel forays were later made across the river into their territory, they were met by the villagers themselves and were turned back in pitched battles. The rebel movement in its progress eastward, as of now, has found its boundary at the Loange River.

Sh'a Mulanga is now at Nyanga and works alone with a missionary and the revision work goes on. The Pende New Testament manuscript is being read and corrected the final time. And born recently to Sh'a Mulanga's wife, eight months after their return from Kandala, was a son whom they named Kikenene, i.e. SORROW for, says Sh'a Mulanga, "He was truly conceived in days of sorrow."

But in the light of all this, what is Sh'a Mulanga's attitude? How does he feel about all he has experienced in the Lord's work? Listen to his own words: "The Apostle Paul said, 'Hardship strengthens the believer and causes the Lord's work to grow.' My thoughts and those of the one who shares my home with me are exactly the same. We want to persevere in this our work so that we may finish the entire Bible in our language if the Lord accepts to multiply our days for us on this earth."

The Lord has had His faithful soldiers and His prophetic voices in every age. For this day among the Bapende of the Nyanga area, among such as these must be numbered the person and the voice of Sh'a Mulanga.

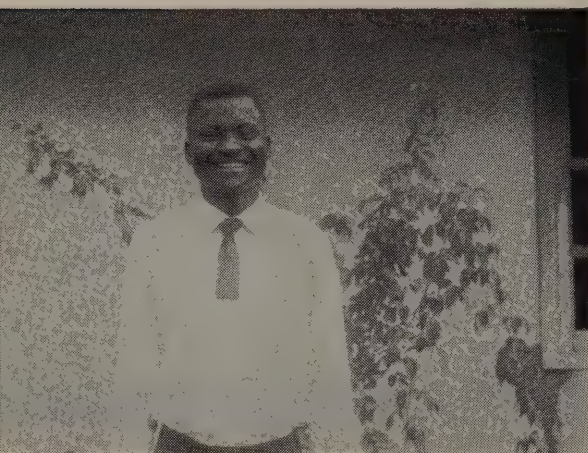
DON'T MISS READING THE BACK COVER PAGE

MISSION of the CHURCH of CONGO

by Enos Ghymalu

"I heartily applaud the Missions for retaining courage to face the difficulties which confronted and are still confronting them."

Ghymalu



Enos Ghymalu, Mukedi Student at Theological School, Kajiji.

IN JOHN 20:21 the Lord Jesus encourages the Christian to follow in His footsteps and to carry on His ministry in the world. In harmony with the call and the response given in Isaiah 6:8, missions have come to us. A church has been formed and the two are now working together. We acknowledge that the church will not be fruitful unless it is the concern of every member.

The foremost concern of the Mission has been the proclamation of the Gospel and the salvation of people lost and estranged from the fellowship of God. However, Missions also engage in educational and medical ministries. They established hospitals and other institutions to help advance the country.

I heartily applaud the Missions for retaining courage to face the difficulties which confronted and are still confronting them. The Congo church is facing a critical situation which seeks to destroy both the body and the doctrine of the church. The Missions have sacrificed themselves to the ut-

most in order to illuminate the country from the darkness of Satan. The example of the Missions encourages me to earnestly labor for the development of the Church.

The Congo is a large field for evangelistic activity. It needs competent leaders who are able to strengthen the church and improve the condition of the unhappy country. The Congo Church is passing through a deplorable situation caused by immaturity.

In order to combat this situation the leaders need a good training such as the Ecole de Theologie, Faculte de Theologie, and institutions of general learning conducted in a Christian spirit. The Church needs leaders filled with love to God and neighbor, and who respect the dignity of the individual. Such men will be able to converse with and influence the leaders of the country.

The church needs men devoted to the task, who seek the interest and welfare of their people and country. The church leaders should be in communication with the government officials concerning moral and educational issues, and thereby bring about social harmony between the different departments of the country. At present, because of inferior education, the church leaders are not considered qualified to give advice, even if they have been faithful in their task before God. Therefore, it is expedient for the church to offer a good training to its leaders and for the leaders to prove themselves worthy of being heard. If the religious leaders will exercise their responsibilities in this way I believe their message will be received.

In order to establish the believers in the faith and combat the existing heresies, it is necessary to put forth much effort in religious education. Renewed effort should be placed in Sunday schools, church services, and in various Bible courses in which young and old would be instructed and strengthened in the faith, and in which a desire to know God would be awakened. Pastors will need to devote themselves to the task of visiting the people of other villages and to encourage the Christians.

My desire is to labor toward the church's recovery of its spiritual power, that it may return from the wrong path into which it has slid, that its message may be received and it truly serve as a light for our people.

MISSION

continued by Jean Mashimba

CHRIST'S COMMAND to His followers is recorded in Acts 1:8. Upon their arrival in Congo, the missionaries established the church. They prepared men for the Christian ministry, such as catechists, evangelists, teachers and pastors, working together with them.

In order to improve the present religious situation in Congo, I believe the church should seek to strengthen its witness in the following ways.

Firstly, in some areas of the Congo it is difficult or impossible to call the people to worship services and the public proclamation of the Gospel. In those areas every Christian should individually testify to his faith, in the family and to his neighbor as he is guided to do so by the Holy Spirit. Thus the Gospel would be "to the one a saviour of death unto death, and to the other a saviour of life unto life," (2 Cor. 2:16). For the child of God is called to "preach the word; be instant in season and out of season" (2 Tim. 4:2). He is called to preach the Gospel everywhere, knowing that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "God was in Christ reconciling the world unto himself—and hath committed unto us the word of reconciliation" (2 Cor. 5:19).

Secondly, the church may strengthen its ministry in bringing material sacrifices. Sincere Christians who desire to win souls for Christ but find that they do not have the gift to preach may help in the cause of Christ by making material contributions (1 Cor. 3:8). True consecration does not seek to enrich itself with the things of this earth, and it is possible that a pastor may never receive the financial remuneration which he could receive in another vocation. If a pastor receives a below subsistence remuneration for himself and his family, he may be compelled to accept other work to supplement his income. To do so limits the pastor's time for his ministry and diminishes the efficiency of the same. How shall the messenger, the sent one, preach unless he is sent? (Rom. 10:15). Thus the senders and the sent are associated in the ministry, and partakers of the eternal blessings which come through the ministry.

Thirdly, I believe prayer and humility are very important. The Lord himself said, "If ye shall ask anything in my name, I will do it" (John 14:14). He would certainly send laborers into His harvest in response to earnest prayer (Mt. 9:37-38). There is no

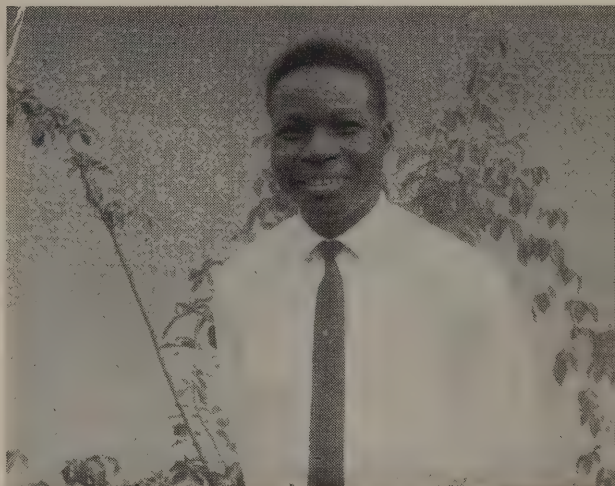
more effective ministry for the child of God than the ministry of prayer and how little do we realize that this is a means of saving souls.

Fourthly, the church needs to enlarge its mission. In this realm the mission of the church to the entire world is the point of departure of all ministries. The church is the light of the world in the locality in which it is found. The life of the church in Congo may be renewed and its witness undertaken again by the complete dedication of its members. However, some parishes do not have a shepherd who imparts to them the bread of life. The Congo church needs well trained men capable of nurturing the congregations in order that they may be strengthened in the inner man. Capable leaders need to proclaim fully what the people of God need to know and what God wants His people to do. The church is placed in the world to witness to the truth.

Lastly, the church needs to strengthen

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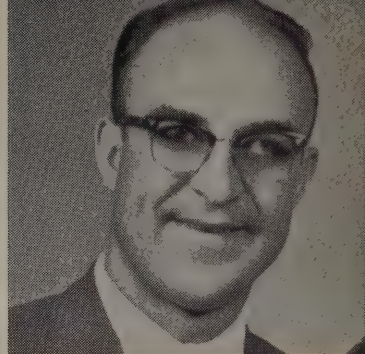
Jean Mashimba, Banga Student at Theological School, Kajiji.



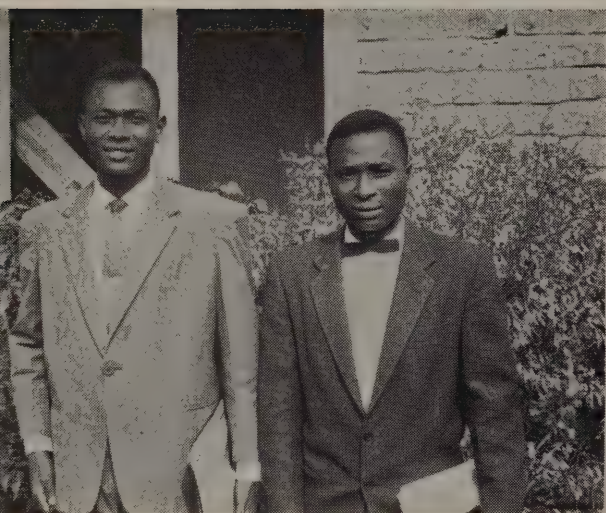
"The church needs to strengthen the Christians by religious education, for it is a great danger for the Christians to adapt themselves to the present generation and spiritual weakness of the church."

Mashimba

"Nothing sparks more ardent discussion or more spirited reactions among Congo church leaders than the subject of education." Roth



READ STORY BY PRINCIPAL EARL ROTH NEXT PAGE



Pictured are Kitoko Simon, teacher at Nyanga, and Djara Jeremie, pastor at Banga. Pastor and teacher work together. Congolese depend upon the church for the education of their children.

READ STORY BY PRINCIPAL EARL ROTH NEXT PAGE

A school building of classrooms at Nyanga where Earl Roth is Principal.



THE EDUCATIONAL PROGRAM

under the direction of the Congo Church

by Earl Roth

NOTHING SPARKS more ardent discussion or more spirited reactions among Congo church leaders than the subject of education. This is not an abnormal tendency nor is it an expression of spiritual lethargy. The Congolese father or mother, whether Christian or non-Christian, depends on the church for the primary education of his or her children.

The Congo Mennonite Church (CMC) inherited the responsibility of primary education. This was organized by the Congo Inland Mission during 1960 and has since been struggling to supply teachers, classrooms, textbooks, and materials. This responsibility has tested the maturity of the church. It has offered numerous and varied opportunities for spiritual growth, and challenges for evangelism.

The composition of primary education remains today as it was when the CIM first entered the state program. The government subsidizes director and teacher salaries and teacher training courses, but the organizational and operational responsibilities are incumbent to the church or mission society to which the government funds are allocated.

Today masses of boys and girls, with a passionate eagerness to learn are compelled to depend on the church for primary education. Today, as before, a class called Religion is a course required in the program and complete freedom of subject matter is accorded.

Children are taught the Old Testament stories of Adam and Eve, Abraham, Noah, Moses and the Children of Israel, Joseph, Daniel, Jonah, and others. They are taught the way of salvation, the life of Christ, as well as the life of the Apostle Paul and the disciples from the New Testament. They are required to memorize assigned scripture portions.

These circumstances have become the church's challenge. God promises to bless His Word. Is it any wonder that most of the Congolese who are accepting Christ as their personal Saviour today are school-children? Imagine your child having a Sunday school class daily in his or her classroom with each member of the class required to attend.

The church has made advances in meeting the challenge presented by the educational circumstances of the Congo. There is order in choosing and placing directors and teachers. Attempts are being made toward operation coordination and a unification of programs.

The educational committee of the Congo Mennonite Church meets several times annually, each time making reiterated efforts to clear up difficulties, to find solutions to problems, and to be refreshed spiritually. At the annual General Conference this committee makes recommendations for the placement of directors and the establishment of new schools. These recommendations are either accepted or rejected on the conference floor. The conference delegates then have the final word in placing directors. On the other hand, each district of the CMC hires and places teachers in schools within its jurisdiction.

In this way the church keeps a firm control on the personnel engaged in the educational program. Most church leaders recognize that education can be a means of evangelism only in so far as the personnel involved are committed to Christ and willing to follow Him. Finding spiritually qualified teachers is a difficult and serious task. Thus the church is emphatically asking the CIM to establish teacher training courses on the secondary level.

Each district of the CMC divides its educational program into central schools, regional schools, and village schools. The central schools are on the mission station and are usually the largest. Regional schools are located in densely populated regions where villages are numerous. These schools have four, five, and even six grades. The village school is located in a given village and serves the local people. Generally they have no more than the first two grades. If qualified men are available two directors are named for each district. One is charged with the central school and a portion of the regional and village schools. The other directs the remaining regional and village schools. Distance and lack of transportation prevent the directors from making periodic

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PROCLAMATION amidst PERPLEXITY

by Ben Eidse

WE JUST FINISHED! It was a thrilling three weeks. We believe God led and dominated all the way. Let me tell you about it.

We planned a week of Bible study at the leprosarium, another week at nearby Shatambwe village, and a successive week at the Kahemba State Post. In a way, all three were similar, yet quite different.

Purpose

The purpose was to confront people, Christians and non-Christians alike, with the Word of God.

We engaged in meaningful Bible study for the literate and otherwise. Special emphasis was placed on Scripture memorization.

Specific verses were interpreted to induce heart-searching and promote evangelization.

A deliberate attempt was made to strengthen the church by increased knowledge of the Word and understanding of its meaning. Personal reflection was encouraged and inspired.

We tried to the best of our ability to introduce a method of Bible study that pastors and overseers could understand and use in their work. We tried to ask ourselves constantly, "How can a person with limited educational opportunity best present the Word of such great depth?"

Program

Where practical, all villagers were put on the attendance roll. This gave opportunity for a roll call. It encouraged regular attendance. It assisted in getting acquainted with the people. It opened the door to visitation of absentees.

A Bible story was employed to capture interest. It served to facilitate retention. Topics under consideration included: The Word of God; Sin and salvation; Choice of a marriage partner; Relationship between husband and wife; Fidelity in marriage; Child training; Family worship; Church attendance; Enslaving habits; Restitution; Debts; Suffering; etc.

Then there was memory work. First an explanation and an application. Then memorization and repetition for retention. It was believed that the Word in the mind and heart would serve many purposes indefinable.

Time was given for counseling. Counselees were given opportunity to express themselves spontaneously. Hearts seemed to

burst open easing tensions and expressing identity with Christ. For various problems, specific declarations of the Scriptures were considered as answers for the many problems.

Oral examinations by way of recitation and personal interpretation helped rivet truth to minds.

Finally, literature was freely offered for sale and distributed. Appropriate literature was quickly and completely sold out.

Products

I wish an African would write about this. It is difficult to evaluate work directed by yourself. Since there is no one to do so, I submit a few observations.

There was an evident enthusiasm. People arrived well ahead of time. Attention was sharp and inspiring. By request, studies were extended at the State Post. Others requested similar classes. One village built a pulpit in anticipation of our coming. We felt wanted and needed.

There was evidence of conviction. Here is part of a conversation. Listen in.

Lady: "My husband died because I was unfaithful to him. Now he keeps bothering me in my dreams."

Chief: "If you had taught us these things earlier we would not have sinned."

Lady: "I had made up my mind not to become a Christian, but now the Word has penetrated my heart. I won't resist any longer."

Store manager: "We have only been Christians in name (the condition of the

Continued on page 26

A part of the 52 lepers at the Kamayala Lerosarium to whom Eidse ministered.



SUPPLYING PURPOSE and AIM to the PERPLEXED

by Lodema Short

"WE ARE TROUBLED on every side, yet not distressed . . . We are perplexed, but not in despair . . ."

Paul wrote this from Macedonia to the Corinthians. He'd recently undergone some great peril of his life. He was surrounded by free-thinkers with infidel theories and accusers who contemptuously resisted him. Missionaries of the early Church, too, knew what it is to be in the midst of trouble and perplexity. They experienced baffling situations in which they found themselves at a loss to know what to do.

"We are troubled . . . we are perplexed . . ." This is not unusual. But note what the Apostle adds with clearness and confidence. ". . . but not distressed, . . . but not in despair." He has not fallen into aimless apathy. He is not floundering in uncertainty. As bewildering forces from within and without push hard upon him leaving him at a loss to know what to do, faith enables him to focus his outlook upon Christ and the pressures lose their power. In the midst of troubles and perplexities he did not despair. Christ was the solution to such situations two thousand years ago. He has been just that in every era of Christian endeavor, and still is today in every problem, no matter how insolvable, which presents itself in the maze through which we tread in life.

The holidays are over. Vacation is ended. Tomorrow morning I will again be standing before my students. It will be good to see them again. Many familiar faces have not been there since last year. Some have had to be accepted in other schools because of our limited teaching staff here at Nyanga. Others have gone to teach in the primary schools for a year with hopes that next year there may be sufficient teachers to again have all the classes. Still others returned to their homes across the river last January into what is now rebel-held territory and we haven't heard from them since.

But those who will be back will present a challenge. There is the group from Kamayala Station who had to be flown here over the rebel-held territory by Missionary Aviation Fellowship plane. Last year they were in school at Mukedi. They fled on foot just before the last plane carried out the last of the missionary staff from the station.

It would have been a long walk back to Kamayala even under normal circumstances. But now they had to try to dodge group after group of menacing *Jeunesse*. Sometimes they were beaten and their belongings such as books and clothing were taken from them. Several times they met groups that were a bit more sympathetic who gave them advice on what paths to follow in order to evade the marching groups. After some days they met some of the Bible Institute students and their families who were fleeing from Kandala. They continued on together. In speaking to them personally it is evident that uppermost in their minds is not the difficulty and hardship encountered in returning, but rather gratefulness to God for leading them safely to their homes and sparing their lives. It took courage for them to come here to Nyanga this year. There is no way for them to return to their homes except by plane, and planes are not always available in difficult times. Occasionally they have come to the missionary veranda to receive help to keep their eyes focused on Christ and not on the tangled conditions and perplexities pressuring them.

Most of the students have missed a semester of school last year because we were forced to close our school when the trouble erupted in the Kwilu. There was unrest all around. As a result it is necessary to do a little more than an ordinary year of work to make up for lost time. This, too, put extra pressure on them.

I am reminded how communist propaganda on the printed page and by radio has been thrust upon them trying to convince them that that is the solution to their unsolved problems.

But I remember, too, that in recent weeks they have been especially receptive to the Word of God. The doors of hearts in the classroom have been open in an unusual way to the teaching of the Bible. This is true not only in our school. The directors of our primary schools at the Mutena conference this year plead for materials for their teachers to use in the classes. In the lower classes, especially they asked that these materials be in the native language

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instead of in French as for the other subjects because, they said, religious teaching must find its way into the heart to be effective. Similar testimony comes from schools in the larger centers as in Leopoldville.

Tomorrow again I'll stand before them. What a challenge and what a responsibility! So much in the past five years has been conducive to disillusionment. They have been troubled on every side, without and within. What am I doing and what can I do to supply an aim and purpose that is worthwhile?

Paul had the answer. He looked past the troubles on every side and focused upon Jesus. Therefore, he did not despair. Therefore, he was not distressed. It worked two thousand years ago.

It works today. I just came back from our Wednesday afternoon prayer meeting. It was the first here at Nyanga in 1965. It lasted quite a bit longer than usual. After a short Bible study based on the daily readings for the week, the leader threw the meeting open for testimonies of special blessings received during the past year. With no waiting between, one after another got up not to voice generalities of praise. They were specific.

A high school girl had been in an accident during the dry season when a truck loaded with heavy poles and passengers overturned on the sandy road. The passengers were pinned under the heavy poles at the side of the road. One was instantly killed and many injured. Marie was in the hospital just three weeks and thanked the Lord for sparing her life. At her request we joined her in singing the last verse of the song, "Anywhere with Jesus."

A man who had been condemned to death because of a false accusation said he was more determined than ever to follow the Lord until death. His relatives had already

come to mourn his death, but his life was spared, and he was grateful to God.

The translator, Kipoko David, thanked the Lord again for His protecting care in their escape from Kandala at the time of the destruction of the station. He with his wife and children came through with the clothes they had on their backs and a typewriter which his wife had managed to save by tossing it into the high grass when they came to burn their house and their possessions.

And so . . . one after another. Verses of meaningful hymns were sung. There was no waiting between. No one blamed God for the hardships, sickness, and trials. No one declared that there is no God or that God was not love because He allows such hardships. In every case there was a ring of true, sincere faith—evidence of a life that was in focus. There was no blurred vision.

The time had more than passed. The leader of the prayer meeting ignored any further attempts to testify and tried to close the meeting. A man sitting in the back, one of the helpers at the mission garage, tapped on the seat in front of him with a large metal bolt he had brought from work. Everyone looked his way and he said, "I am ashamed to keep still when God has done so much for me." He continued to tell how he had been helped in sickness. He gave the credit to the Lord.

Here was my answer in convincing and concrete form. Like in the case of the Apostle, there was no aimless apathy, no floundering. Troubled? Yes, but not in distress. Perplexed? Yes, but not in despair. It is not by unique and complicated planning, but simply by the power and guidance of the Holy Spirit helping our young people in school focus clearly on Christ, that they will have a standard to uphold them, and in turn be supplied with purpose and aim in perplexity.

DON'T MISS READING THE BACK COVER PAGE

MELODY at MIDNIGHT

by *Fanny Schmallenberger*

WHAT DID PASTOR Mpanda Nshila John mean when he announced a midnight service to be held on Christmas Eve? Did we misunderstand him? Was he confused with New Year's Eve? We asked several Congolese and they assured us that our ears had not failed and that a service had been planned.

Finally the day before Christmas arrived and we were looking forward to midnight. The first bell pealed out its clarion call to worship shortly after eleven o'clock. As we walked to the large church by flashlight the blackness of night seemed less dense because of lightning flashes across the sky. We wondered how many people would venture out to worship with us.

Our station light plant produced the electricity that was needed for the occasion. Palm branches formed an archway over the middle aisle and there was a palm Christmas tree on the platform.

We were happily surprised to see the benches filling up with men and women, young people and youngsters and a few mothers with small wide-awake babies who had neither blankets nor extra wraps. After all the air was damp and somewhat chilly, and there was no way to stop the cool breezes from blowing over us.

Lots of young boys and men came into the station from the village singing hymns of praise and rejoicing loudly because Jesus the Saviour was born in Bethlehem. As they entered the sanctuary they quietly found their places with the worshippers.

The stage was set and we were ready to begin. As we sang "Glory to His Name" accompanied by hand clapping, our hearts were lifted heavenward and we were ready for more blessings.

Nsenga Jobert, one of our Mutena Bible Institute students, spoke briefly on the coming into the world of the Christ child, and how He became our Saviour and Redeemer.

Then our pastor asked us all to stand, because as he put it, we are getting too lazy in church and want to sit only. We sang our songs—three of them carols and the last number was "Revive Us Again."

After Rev. Elmer Dick dismissed the service, we, about one hundred and fifty of us, walked to our homes with the melody of midnight ringing in our hearts and feeling well repayed for the loss of sleep and the extra efforts that were put forth.

PETER'S ADVICE?

THE FIRST EPISTLE of Peter is a classic on how Christians can best act in a context of radical resistance to their message and life. Read this precious book keeping in mind that Peter was writing to the dispersed church. Christ is exalted. Suffering is accepted. Disciplined living is urged. Holiness is encouraged. Hope is set forth as certain—but not necessarily physical survival. Peter touches both private and public relatedness. His counsel is not the voice of the sociologist nor the politician. He is Peter the apostle interpreting God's will for that day. The words are timeless and of universal application.

Congo has the challenge of successfully emerging as an independent state and standing in dignity along with other states. Congo is busy developing a capable government, promoting a national consciousness of unity and loyalty, achieving economically and socially, and finding a workable substitute for the old colonial relationship making for a foreign policy capable of meeting the needs of the country.

Congo is in a state of flux. Tribal society is quaking, urbanization and unemployment go hand in hand, new social classes are emerging. Awkwardness is a natural accompaniment. The church is in this struggle. WHAT WOULD BE PETER'S ADVICE FOR THE CHURCH IN CONGO?

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checkups at the regional and village schools.

Thus the teacher in a village school or the head teacher at a regional school has tremendous responsibilities of administration of the school as well as of Christian leadership. It is these men who organize and arrange Sunday and weekday services in the regional centers and villages. It is these men who must often preach the Sunday morning sermon, gather the offerings, keep records, and who are accountable for the spiritual emphasis of the local area.

Amos was called of God to 'preach the Word' to the people of Israel. He was convinced of his capabilities as a herdsman and a forester, but to be a prophet was questionable. However, God fitted him for the task. This is what he says. (Amos 7:14-15) "I was not a prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore trees; And the Lord took me from the flock, and the Lord said to me, Go, prophesy unto my people Israel."

As already stated, the educational effort will be effective for God only to the extent that personnel involved are fitted and equipped for the task. The fitting goes much deeper than the equipment. The church, in recognition of this, is struggling with its giant responsibility. It is looking to you and me. Further, the Lord is looking to you and me to help fit Congolese young men and women who will teach the Word to others. This is my call. This is your call. This is our call. The only way we can begin to fulfill the call is by keeping our own convictions out of the way, our convictions as to what we imagine we are fitted for.

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perience and will joyfully involve themselves in the fulfillment of our Lord's last promise and command, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

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church at the State Post was pathetic). We have all gone astray, but now there is no one who is not reading the Word or talking about it. When my sentry died so suddenly (he died toward the end of the series) I became scared, 'What if that had been me?'"

There was commitment. In the three weeks forty to fifty inquirers were counseled, including twenty for salvation.

There has been a marked increase in church attendance. A number of homes have started family worship. Literature sales have increased and more come continually. Twenty-six people memorized and explained all verses presented.

WE THINK THE EFFORT WAS WORTHWHILE. That's why we are thrilled. Thank you for your continuous prayers.

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the Christians by religious education, for it is a great danger for the Christians to adapt themselves to the present generation and spiritual weakness of the church. Some acknowledge this danger; they have heard the call of God and are concerned to grow in spiritual understanding and to prepare themselves for the task to which God is calling them. Dedicated and well-trained men would be respected rather than ridiculed by the youth of today. In view of the fact that the youth play a large role in the government, if they sense that Christianity has nothing to say to the contemporary situation, the rest of Congo will sense the same in the near future. In order to avoid this dilemma, the Congo people will need to hear the proclamation of the Gospel by competent, trained Congolese.

Without a doubt, if the church has placed its confidence in God and if the Congolese Christians retain the unity of the spirit, the Holy Spirit will guide the church to accomplish its mission.

CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry on the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed administrative responsibility for their church, naming it "The Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

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- - - - - would YOU
like to get on the
band-plane?

(we're used to calling it
band-wagon but this is a plane)

"Referring to previous correspondence, I believe that we can act favorably for setting up an MAF base at Tshikapa. We do not have the aircraft but could provide the experienced pilot. And we could do it reasonably soon, I feel."

—writes J. Grady Parrott, President of MAF

THE ABOVE MEANS THAT IF WE CAN FIND THE FUNDS FOR AN
AIRPLANE DELIVERED ON THE FIELD—WE ARE IN BUSINESS.

What would this mean?

Doctors could fly to the stations in a matter of minutes instead of hours and often an entire day of hard travel.

Patients (emergency especially) could be brought into the Tshikapa hospital where equipment and personnel are available to treat them.

Administrative Committee meetings could be convened without requiring missionaries from various stations taking time from busy schedules to transport personnel to a central spot.

Children of missionaries could be flown to and from their school at Leopoldville on regular schedules.

Supplies could be shuttled to and from the stations from a central distributing point.

A deep sense of security would come to the missionaries since air transport quickly available would mean quick exit in case of imminent danger.

We probably could operate the plane service at cost not exceeding that of surface vehicles. Cars would last much longer if long trips could be reduced or eliminated.

Evangelistic missions could be planned otherwise not possible.

Capital investment?

A six-place plane—about \$23,000

HOP ON THE "band-plane." Send gifts now, or promise of intent, through your headquarters or direct to Congo Inland Mission, 251 West Hively, Elkhart, Indiana.